A DISCOVERY OF The Man of Sin,

Acting in

A Myſtery of Iniquitie,

Pleading for his Kingdom, againſt the coming of Chriſt to take away Sin.

OR,

An ANSWER to a Book ſet forth

BY

Tho. Weld of Gateſhead, *Richard Prideaux*, *Sam. Hamond*, *Will. Cole*, and *Will. Durant* of Newcaſtle.

By way of Reply to an Anſwer of *Iames Nayler's* to their former Book, called *The perfect Phariſee*:

And may alſo ſerve as an Anſwer to a Book written by one *Farmer* of *Briſtoll*; His cheif Objections being herein anſwered, and the ſaid *Farmer* found to be miniſtring for the Kingdom of Antichriſt.

Publiſhed by one whom the world calls JAMES NAYLER.

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To the Reader.

TO no mans wisdom are we known, nor do we desire by it to be approved: but to that in every ones Conscience (which is the light of Christ) are we made manifest: and as that arises, by it shal we, and what we declare, be approved. and to that do we speak in every one, to be known: and by that shall we eternally be witnessed, when the book of Conscience comes to be opened. Now, Reader, to strive for the mastery by multitude of words, is not the way of the Spirit of God: nor wilt thou finde it practiced in this Volume: but lies and slanders are denied, and plain truth in few words is declared, not from the wisdom of man, nor to the wisdom of man, but for the simple ones sake, in obedience to God, from a pure Conscience, to strengthen the simplicity, and of any pure desires which may be in thy mind towards God. And if there be any thing (by the Spirit of the Lord) raised in thee, which convinces thee, and lets thee see how unprofitably thou hast spent thy time in running from one man to another, (which call themselves Ministers) and hast got no true bread for thy soul, but art yet in thy fallen estate, the carnal minde ruling, (which is death reigning.) And if thou hast any desire and hungerings after truth and righteousness, wait upon the Lord in thy desires, and in the light which convinces thee: and by the Lord shall thy soul be satisfied. And if there be in thee any simple honest desires, to know who the false Prophets, deceivers and seducers are, (which in this day of the Lord is to be revealed) go not to any man to know, but wait in the light which is in thy conscience, which shews thee sin in thy self: which light will discover the man of sin in the world: for that is the brightness of his coming: and of this light every one hath a measure: (though these five, and all that loves the deeds of darkness, who would not be discovered, strongly deny it:) and such are against Christ, the light of the world: and there is Antichrist discovered, and the man of sin: and here in thy measure thou art partaker of the same

light, by which these five and all their generation are discovered, and have been in all generations by the children of light; and thereby are we separated out of the kingdoms of the world, into the kingdom of Christ; for which they hate us, and would devour us; but Michael *our Prince is risen, and the war is begun with the Dragon, the Beast, and the false Prophet: but the Lamb shall take the victory; and wo unto them that are found upholding the Beast and the false Prophet: for he that helpeth, and they that are holpen, shall fall together: for now the Lord is risen to be avenged of his enemies; and down they must, though their number be as the sand of the sea for multitude. Take heed whom you side with, you Powers of the earth.*

Friend, I was moved in my answer to your Perfect Pharisee, *at the end of it, to write a few words to you five, who had subscribed that book; that upon the consideration of the many lying slanders there cast upon us some gathered by false reports, & some out of books, which books did witness so plainly against you, both to you, and to all that have read them, that if it might have been the will of God, any of you might have searched your conscience (by that light which would teach you to do as you would be done by) and have come to repent, and found mercy: for so I thought, that perhaps some of them may be drawn to believe lies through report, that when they see them laid open, will not persist in it: for so was my heart in love to you, if there had been but any innocency in any of you, that it might have been awakened to have pleaded against the deceit, and led you out of it: which was and is my desire. But since you are the same, yea worse, (according to that Scripture,* Evil men and Seducers grow worse and worse) *wherefore I leave you to the righteous Judge of all causes: and for the sake of the simple, (who else may come to be deceived by your subtilties and slanders) proceed to lay open some of your deceits in plain words, as God shall move.*

A Discovery of the Man of Sin, Acting in a Mystery of Iniquity.

AND first, a few words to your boastings, wherein you would make me vile and contemptible, and glory much in what you have done, as though you were the onely men, and had overturned all before you; *To which I answer*, You might have spared your great boastings of your selves, (if your pride would have suffered you, and have left it to the Judgment of those, who are guided by a spirit of Judgment, both yours & mine, to have been judged of: for it is not your great swelling words that can overturn the truth, but you must appear to be *proud boasters*, that the Scripture, *Rom.* 1. 30. 2 *Tim.* 3. 2. *Jam.* 4. 16. may be fulfilled upon you in this, as it is in other marks left in Scripture, by which those of your generation have been known, and are at this day.

1. You charge me, *That I have not sufficiently answered your Book called The Perfect Pharisee.* To which I answer, That which moved me to write what I did in answer to the slanders in it, was not to satisfie your wils, nor wisdom, nor any who stand in their own wils or wisdom, for then had I become a man-pleaser, *Gal.* 1. 10. and should have forsaken the direction of the Spirit of God; which did never in any age serve and feed the serpents wisdom; but what it spoke was foolishness and a mystery to the wisdom of the world; and it is the same at this day: But that which moved me, was for the simple ones sake, lest he should come to be decieved by the slights of your slanders, and by the envious serpent: And I know and am assured, it hath and shall accomplish the end for which it was sent forth: and shall not return in vain, but shall be a savor of life unto some, according to his purpose, by whom it was sent forth: for it was not my own, nor in my own wil and wisdom: and though you would make the people believe it is not answered, that so you might glory in your selves, & provoke others to glory in you also; yet any that is wise may see, that what your envy hath

hath cast upon us, in your 17. particulars. That which we hold and practice, is owned and proved by Scripture, and that which is false is denied in plainness of speech without deceit: but to follow you in your janglings and wrestings of Scripture, wherein you bring one scripture to cross another, (as is plain in your Book) and so walk unprofitably, was not my way, but rather to edification, for your confusion is plain to any spiritual eye, and I need not add to it, nor do I delight in such things, further than for the truths sake I am moved, for the day is come that all shall be manifest, and you cannot be hid.

Secondly, You accuse me for grosly perverting the Scripture: *To which I answer*, I suppose the Reader will not find any private interpretation, by me put upon any Scripture, but quoted as they are, without adding any sence to them, but leaves them to the Reader to view; now whether I pervert them, who quotes them as they are, in plain words as they are set down, or you who give your private meanings on them, and brings one to oppose and cross another, and who perverts the Scripture, is plain to any who are guided by the same Spirit who gave them forth, and I leave it to such to judge.

Thirdly, You accuse me with *Palpable shufflings*: To which I answer, Shuffling and Deceit I abhor, and love and practice plainness and truth, and that is your advantage you have against us; as all your forefathers the persecutors ever had against Christ and his Saints, who when they could not condemn them by any witness without them, yet they would ask them many questions to ensnare them; for the subtil serpent knows, that they who are of the spiritual seed, dare not deny that before men, which they own before God, though they suffer for it: and I know I shall not be accused as shuffling in my answer, by any but those of your Generation; and in my Conscience I am cleared of it in the sight of God, and so your slanders toucheth me not, but shall be your own garments to wear.

Fourthly, You accuse me of *Miserable weakness*, and you say, *you cannot but smile at it, and may laugh at my ignorance*: To which I answer, Herein you declare to all men, what spirit you are of, who glory in your own strength, and laugh at the weakness of others, which none that ever was guided by the spirit of Christ ever did; but laugh on a while, yet know your woe is coming, and your laughter shall be turned into weeping and howling: and for my weakness (as you call it, where is my strength) and ignorance, at which you so much rejoyce; if the strength and wisdom of God be but made perfect in it, that is it

I wait for, and herein shall the Scriptures be fulfilled, 1 *Cor.* 1. 27. that, *God hath choſen the weak and fooliſh things, to confound the mighty and wiſe*: take notice of it betimes, you ſturdy Oakes, and tall Cedars, and tremble ye Mountains at his preſence.

Fifthly, You accuſe me with *Horrible railing*: To which I anſwer, What language have I uſed againſt you, except ſuch as the ſpirit of God in Scriptures gives to thoſe of your generation? if I have not the language of the ſame ſpirit, why do you not mention it in particular, but ſo often accuſe in general, to render me odious? but deceit is got into ſuch fine colours, that it cannot bear a plain language, for the devil would not be diſcovered and plainly dealt with, where he is, and therefore he hath bred up his children in manners, that they muſt not call him that vents his lies, a lyar; nor him whom he hath deceived, and ſent to decieve others, a deciever: nor one who takes hire, a hireling: though they be found in the very act: but ſome finer words muſt be uſed: and here you that cannot bear the Scripture language, but cals it railing, ſhews to all, what brood you are of, who would not be plainly dealt with: but who is guided by the ſpirit of God, is taught not to flatter, but to uſe plainneſs of ſpeech, yet not in envy: and whoſoever is free from opinion, and reads over both our writings, may eaſily find out railers, ſcorners, lyars, ſlanderers, and falſe accuſers: and let ſuch judge.

And now a few words to the reſt of your ſlanders in particular: as for that you call a ſhort draught of my anſwer, I ſhall not ſay any thing to it here, being the many lies that are in it, are ſo plainly diſcovered to all who have read my anſwer, and will more fully be laid open hereafter when we come to the particulars.

The firſt ſlander is grounded upon my ſubſcribing my ſelf one whom the world cals *James Nayler*, and you ſay your are jealous of a myſterie of Iniquitie from theſe words; and though you confeſs the ground to be your own jealouſie, yet you proceed to ſlander upon it, and tels where the myſterie lies, and this you ſay is to cloake our pretence of being equal with God, and, that we herein depart from Scripture, and would conclude God and Chriſt under carnal obſervations, or elſe teach them to ſpeak. To which I anſwer, How any whom theſe men love not, can be free from their aſperſions, let any man judge, who can ſo highly ſlander upon the ground of their own jealouſie, and how this jealouſie is grounded, any may judge: For firſt, are not the words true) am not I one whom the world calls *James Nayler*? and

they

they know no other name, and yet the Scripture speaks (*Rev.* 2. 17.) *of him that overcometh*, having *a new Name, that no man knows but he that hath it*: And how do we here depart from Scripture? nay, who witness the new man, establish the Scripture, & witness the promise of Christ fulfilled in him: and here I charge you in the presence of the living God, to be contrary to the Scriptures, and the Spirit that gave them forth, and with it shall be judged eternally; and that new name you know not, as you make it appear; and how we exclude God and Christ under carnal observations, or teach them to speak in owning the promise fulfilled: and if this be not a most wicked and wilfull slander cast upon us, to make us odious, let the Reader judge.

And you would have the people believe that the man of sin is to be found at *Rome*, that so they may not discover him nearer hand in your selves: but they who observe your practice, preaching, *loe here*, and *loe there*, and printing for the upholding of the kingdom of sin, making people believe they shall never be free from it, while they are on the earth: they where the Spirit of Christ is, doe discover the man of sin nearer hand; for whosoever opposeth the end of Christs coming, which was to take away sin, and to set free from it, and to present perfect unto the Father, without spot or blemish, such are Antichrists, and the man of sin acts in them to uphold his own kingdom, which is sin: and there you are, as your practice, printing, and preaching, may witness: and are discovered by the spirit of Christ where it is, though you have long acted in a mystery, for are not you the same men, who have had great sums of money for crying out against sin? but now that the kingdom of sin begins to fall, you have changed your voice, and tels people they must never be free from sin while they live, nor ever attain to perfection, and so takes peoples money for pleading against the commands of Christ, who saith *Be ye perfect even as your heavenly Father is perfect*, Mat. 5. 48. *Be ye holy for I am holy*, 1 Pet. 1. 15, 16. Eph. 5. 27. And so being found to plead against Christ, he is blind who cannot see you to be ministers of Antichrist, for they who were ministers of Jesus Christ, prayed and preached *for the perfecting of the Saints, that they might be perfect, that was lacking in their faith*, 1 Thess. 3. 10. *That they might present every one perfect in Christ Jesus*, Col. 1. 28. And being in perfection, *even to the measure, stature, and fulness of Christ*, Eph. 4. 13. And such said, *how can we that are dead to sin, live any longer therein?* Rom. 6. which you deny, that any can attain to perfection or freedom from

sin,

ſin while they are here, and ſo are acted by a contrary Spirit to Chriſt and all that ever he ſent forth, and would make people believe, that Chriſt had commanded that which none ſhould ever attain to: and thoſe who witneſſe it, and would preſſe others to preſs after it, in the power of Chriſt, ſuch you reckon up among thoſe you call blaſphemers and hereticall doctrine: but all this is, that you may be made manifeſt whoſe Miniſters you are.

And whereas you reckon us up among the Papiſts, thereby to make us odious unto people, but are you not aſhamed of it, who are found amongſt them your ſelves in many things which you call your worſhip? wherein we deny both them and you; and they are one with you againſt us, in perſecution and revilings: have not they builded the Idols Temples, and you worſhip in them? are not you one with them in obſerving many dayes, and times, and formes; as ſprinkling Infants, ſinging, and many ſuch like things? are you not one with them, in bearing rule as lords and Maſters over the common people, and would have to do in ordering of the State-affairs? are you not one with them, as in your tythes, and fat parſonages, and diverſe other things which might be mentioned? all which we deny, yours and their practiſe, as being contrary to the Saints in Scripture, and commands of Chriſt. And where is there one Papiſt owns us? I command you all, (*you Prieſts*) to make your ſlander good, or elſe lay your hands on your mouths in ſilence, and confeſſe your ſelves to all the world to be lyars.

And now to the particulars wherein you charge us to be one with the Papiſts: I charge you to be lyars, and do anſwer. As we receive not the ground of what we practiſe from the Papiſts or you; neither do we deny what is truth, becauſe they or you may profeſs it, but ſhall own it before all the world, though by you we be reproached for it.

And firſt, You charge us, *with denying juſtification without us, and for witneſſing juſtification by Chriſt alone in us*, which we owne, Chriſt in us, according to the meaſure made manifeſt: our ſanctification, juſtification, redemption from ſin, and the hope of glory, *Col.* 1. 26. 27. and this we own within us, which is a myſtery, and hath been hid from ages, and is now hid from you and the wiſdom of the world, as you make it appear. And here he that ſits in Heaven may have you in deriſion, and you to be ignorant of the myſtery, who have ſhewed forth your folly.

For the ſecond, You charge us, *for being juſtified by inherent righ-*

righteouſneſſe, which word we deny; it is a word of your own coyning: But by being *made the righteouſneſſe of God in Chriſt*, (*2 Cor.* 5. 21.) and denying all our own righteouſneſſe, are we juſtified. And this Chriſt and this righteouſneſſe we witneſſe within us in meaſure.

Thirdly, You charge upon us that we ſay, *Every Saint is perfect*, and *that it is poſſible to be perfectly holy, and without ſin, and yeeld perfect obedience to the Law of God.* I anſwer: To your firſt, it is a lying ſlander that we ſay every Saint is perfect: for we witneſs the Saints growth, and the time of preſſing after perfection. To your ſecond we own it, that it is poſſible to be perfectly holy and without ſin: and herein we have the Saints in Scripture to witneſſe with us; which I charge you to be ignorant of, and not come to the firſt principles: who witneſſed the new birth, freedome from ſin, and perfection. *Heb.* 10. 14. As to your third, I anſwer, that *not one jot or tittle of the Law ſhall paſſe till all be fulfilled*: and it was the end for which God ſent his Son manifeſt in the fleſh, that by him *the righteouſniſſe of the Law might be fulfilled in us; who walk not after the fleſh but after the Spirit*, Rom. 8, 3. 4. And herein we have the Saints in Scripture to witneſſe with us. The fourth thing which you charge upon us, is, *That the Spirit is not to be tryed by Scripture.* To which I anſwer: That Spirit which is of God, is one with that which gave forth the Scripture, where ever it is: yet can none who have not that Spirit try the Spirits by the Scripture: for they who have not that infallible Spirit that gave forth the Scriptures, have the ſpirit of Errour, and judge amiſs both of Spirit and Scripture, as the Scribes and Phariſees did, and you do. But they who have that infallible Spirit which gave forth the Scripture, have that which tryed the ſpirits before the Scripture was: and ſuch have their touchſtone within them, and not without them; and ſuch need not go to the letter to try the Spirits. The fifth thing you charge upon us is, to *cry down the neceſſity of the written Word and call it a dead letter, and that it is but a declaration of them that ſpoke it forth.* To which I anſwer, where read you of a written Word? But if you thereby mean the Scriptures, which we call a declaration of them that ſpake them forth; It is true, we do ſo; and they who ſpake them forth, witneſs them with us to be a declaration; (*Luke* 1, 1. 1 *John* 1. 3.) and the letter and not the Spirit. But that we cry down the neceſſity of the Scriptures, is falſe: for they are our own, and we ſee them of uſe

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every day in bearing witneſſe with us againſt you and your heathenish Worſhips, and unſanctified lives, who ar *belly-gods, evil beaſts.* And for you that ſay the four books are the Goſpel, make it appear: you never knew him who is the glad tidings, which Goſpel was manifeſt before theſe books were written, and is *everlaſting.* Sixthly, you charge upon us *the owning of an immediate call, and the Word of the Lord coming to us.* To which I anſwer: Let all the Prophets and Apoſtles, and holy men of God in the Scripture, witneſſe againſt you; who all owned the immediate call, and the Word of the Lord; and be you witneſſes againſt your ſelves, that you never had the Word of the Lord coming unto you, but are of thoſe who ſay, *Thus ſaith the Lord when the Lord never ſpoke unto you, Jeremiah* 23. from verſe 21. to 33.) but are lyars and falſe Prophets by your own confeſſion who reckon it up as a blaſphemous doctrine, to witneſſe the Word of the Lord coming unto us, and be alſo witneſſes againſt your ſelves, who deny an immediate call, that you never were called of God: for his call is immediate, whereby he hath called his, and ſent them forth: which call I witneſſe from the mouth of the Lord. But you are of thoſe who run unſent, and therefore do not profit the people; whoſe call is mediate, and ſo never any was called by God, and ſo are made Miniſters *by the will of man.* And as your call is carnall and mediate, ſo is your Miniſtery, who have not the Word of the Lord, but what you ſteal from your neigbour, out of a Book; which none of the true Prophets of the Lord ever did; and ſo out of your own mouth be ye judged, and diſcovered to all the children of light to be in the errour. Seventhly, You charge us with *putting abundance of holineſſe in faſting, beggerly apparell, wandering up and down the world.* To which I anſwer: Our holineſſe is in Chriſt. But you that ſcorn faſting, and wandering up and down, ſcorn that which the holy men of God ever owned. *Hebr.* 11. 37, 38. Chriſt faſted, and the Prophets and Apoſtles were in faſtings often. Chriſt wandered up and down, and had not whereon to lay his head: and many followed him. And the Apoſtles wandered to and fro, and had *no certain dwelling place.* 1 Cor. 4 11. Now had you lived in their dayes, you would have reproached them, as you do thoſe that follow them now: and ſo here I charge you to be acted by a contrary ſpirit to Chriſt, the Prophets and Apoſtles. And for *beggerly apparell*: you that reproach us becauſe that we have caſt off needleſſe pride and exceſſe, (for no other beggerly apparel do I knew uſed amongſt us) you would have re-

proached those who wandered up and down in sheeps skins and goats skins, lodged in dens and caves of the earth: for such were hated by your generation then, as we are now. And now let all judge by what spirit you are acted, who would make the world believe these were the fruits of the man of sin, and the mystery of the Babylonish iniquity. And for your smiling at my weakness, in saying that *Gog* and *Magog* are gathered together against Christ and his kingdom, which you would put far off from your selves to the Turks and Saracens, at the conversion of the Jews: I tell you, The Jews are converting, and you are of those Heathens who are banding together against Christ, with *Gog and Magog*; who is King of the Jews, and you are discovered to be enemies unto him: and the Trumpet is sounded, and the Battel is begun, and your rage is great, with the rest of the Heathen. But the Lamb must take the kingdom: blessed be our God for ever.

And whereas you accuse me for saying *that you can scarcely agree among your selves in that which you call the worship of God:* Have I spoken here any thing but truth? as they that know you may witness with me; though you would put it off to matters of Discipline. And you accuse *A. P.* to report it; which is false: and here I charge you Priests to minister lyes, and to slander him: for he hath not reported it to me. But it seems your conscience accuse you, and you would charge it upon him: but your practice reportsit.

And whereas you say *this doth not make you like Herod and Pilate*: neither do I say that onely doth, but your joining together in one against Christ and his kingdom, and your hatred against the truth: therein you resemble them.

And whereas you bring *Paul* and *Peter* to warrant your divisions; you may let their conditions alone: for few in the Nation live more unlike *Paul* and *Peter* than you: therefore go not about to make them like your selves, who live in pride and covetousness, as Lords and Masters over your hearers, suing or compelling them to pay you tythes or wages; running from place to place for more money, and call that your call to the Ministery, and deny the immediate call of Christ, and the word of the Lord coming to you; which the Apostles never did: therefore for shame never compare your selves to the Apostles, who are found amongst the hirelings and false prophets.

And whereas you would excuse your selves from speaking evill of our forsaking the world, and would cover it over with deceitful words; Let any that reads your words judge, if they be not spoken in reproach

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to that our practice; who call it but *a pretence*: and our obedience in answering the call of Christ, in forsaking the world, this you call *a sinful neglect of our families*. And do you not belye the Apostle, when you say he cals those *the rudiments of the world*? And do not those who forsake the world, forsake the pride and lust of it, which you live in? And whereas you say it is a sinfull neglect of our families, and you know it to be a sin; and yet you say you speak not against the world in its proper Gospel-sense: and you instance *Fox* and *Nayler* as two evident Examples of it.

And you say, *We do sinfully neglect our callings*. To which I answer: Jesus Christ having called us forth by his immediate voice, to leave all and follow him to do the work he hath for us to do. Whether obeying and coming forth, contrary to our own wills, taking up our Cross and following him, or disobeying and abiding in our estates and pleasures in the world; now in a Gospel-sense whether of these is a sinfull neglect of our callings, let the Scriptures of the Prophets and Apostles, and all the holy men of God judge, who have been called, and obeyed, and come forth, and condemn you and your slander who are ignorant of the call of Christ, and do oppose it in them who obey it, and call it sinfull: and you bring Scriptures to oppose it, which will fall upon your own backs. As for providing for our families, 1 *Tim.* 5. 8. they are provided for by him who provides for us; and they want nothing.

And as for *those that do not work that they should not eat*; and *those who live disorderly, not working at all*, 1 Thess. 3. 10, 11. how are you not ashamed to take these Scriptures into your mouthes, when all that know you may witnesse this against you, that no sort of people in the Nation lives like you for idleness, like beasts and swine: for 1. Your families are provided for by the sweat of other mens brows. 2. You are those that walk disorderly not working at all and therefore ought not to eat. 3. And for abiding in our callings, we are in them, and there abide with God: but you are crept in, and are not called of God, by your own confession, who never heard his voice.

And whereas you make an Objection, lest we should say that the Apostles left their callings and followed Christ; and you say, *'Tis true, the Messiah had his disciples following him: but Paul after Christs ascension left a standing rule* (say you) *for all to abide in their callings*. As if when Christ should ever call out any more, they should not obey him; as though *Paul* had left a standing rule to the contrary.

ry. And thus you bring *Paul* to oppoſe the commands of Chriſt, and one Scripture to croſſe another; and yet would not be counted wreſters of Scriptures, nor oppoſers of Chriſt. But you are found out, and can no longer be hid.

And whereas you tell them who were called forth, having an immediate call, and to publike work in the Miniſtery; herein, I ſay, ſilence fleſh, who knowes nothing of that immediate call to that publick work but denyes it.

And whereas you tell of *Paul* reproving Chriſtians for leaving their callings, I anſwer: Did *Paul* reprove them for leaving all, and coming forth at the commands of Chriſt? O with what ſubtilty do you go about here to make people believe that Chriſt ſhould never call out any more, nor they obey!

And whereas you tell, that a man may forſake the world, and yet injoy his poſſeſſions in it: I anſwer: Such a forſaking of the world pleaſeth you well; and ſo do you forſake the world, when you leave one Parſonage to go to a greater Living; and this is all the forſaking of the world that you know or can judge of. But did ever any that Chriſt called forth to be Miniſters, forſake the world ſo? But they left all at his Command.

And whereas you tell of *uſing this world as not abuſing it*, and many ſuch-like words, which you know nothing of; I anſwer; When you come to live in what you ſpeak, and to uſe this world, you will ceaſe to compel your hearers to pay you Tythes or Money for your hours talk, or one to pull out another for greater Livings: for he who ſpoke thoſe words did no ſuch things; and till you come to live that life, you have nought to do with thoſe words.

And whereas you ſay you ſpoke not a ſillable of the pride and luſts of the world, in your Epiſtle, but it is foiſted in by *James Nayler*; I anſwer, Doth not he that forſakes the world, forſake the pride and luſts of it? which you live in, and ſeem to ſpeak evill of them that do forſake the world, as is plain in your book: and then what wrong have I done you? for I do not charge you with the words, but with the thing.

And now for thoſe things you have ſet down as trivial obſervances, they are theſe; our *not ſaluting*; which we witneſſe a command to the contrary: our *not putting off the hat before the Magiſtrate*; wherein we have the example of Chriſt and all the Apoſtles and Saints and are plainly forbidden to *have the Faith of Chriſt in reſpect of per-*

perſons: and our *Thouing every one*; which is the Scriptures language, and none of the holy men of God ever uſed any other to a particular: and our *not calling men Maſters*; which is the command of Chriſt in plain words. Now you that call your ſelves Miniſters, and call the commands of Chriſt *triviall obſervances*, I charge you in the preſence of the living God to be in the doctrine of devils, and there are ſeen by all the children of the light; and makes it plainly appear, how little you regard the language of the Scriptures given out by the Spirit of God, or the practice of the Saints, who were guided by the ſame Spirit, or the expreſs commands of Jeſus Chriſt, but ſtand up to maintain the cuſtoms of the world againſt all theſe; and here you plainly appear to whom you belong; for you who are guided by the ſpirit of the world, ſtand up to maintain the cuſtoms of the world; and they that are guided by the Spirit of God, are led into the ſame way, words, worſhip and obedience, that thoſe walked in who were guided by the ſame Spirit before them: and none can live in the kingdom of Chriſt, and conform to the cuſtoms of the world: neither doth the Apoſtle ſpeak of any of theſe, when he ſaith, *Touch not, taſte not, handle not*, as you would make people believe; but of your carnall Ordinances. And whereas you ſay we place holineſs and Religion in theſe things; it is falſe; our holineſs is in Chriſt: but theſe things we cannot neglect being the commands of Chriſt to us, and practice of the Saints in Scripture.

And whereas you ſay we will not ſubmit to Chriſts righteouſneſs, I charge you to be lyars and ſlanderers: and that we alſo deny many other truths, with full oppoſition to Goſpel Ordinances, Prayer Baptiſm, Supper, Church Government and Miniſtery; which is all falſe, and a lying ſlander, for the righteonſneſſe of Chriſt we own, and in him alone are we made the righteouſneſs of God, 1 *Cor.* 5. 21. But your righteouſneſs which live in ſin, and talk of righteouſneſs without you, and are not made conformable to Chriſt, but are conformable to the world, that righteouſneſs we deny. And Chriſt the Goſpel Ordinance we own, and deny your carnall Ordinances, and ſet Forms. And Prayer we own which is with the Spirit; and as the Spirit helps our infirmities, ſo we ask and receive of the Father: and deny the vain bablings of you Heathen, and you that *under pretence make long prayers*. And the Supper of the Lord we own, which is ſpiritual; and deny your carnall Sacrament, for which there is no Scripture; and your mixt multitudes. The Baptiſm of Chriſt we own, and are bapti-

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wed *by one Spirit into one body.* And the Holy Ghoſt and the fire we own, and do witneſſe, but deny your ſprinkling of Infants, for which there is no Scripture. Church-Government we own, and Jeſus Chriſt the head and governour of his Church, to whom we ſubmit, but deny your Claſſes, Aſſemblies and Maſterſhips, by which you rule and govern in your own wils: & the Miniſters we own, which is of Jeſus Chriſt and immediate call to it, and deny all whoſe call is mediate, and are made miniſters by the will of man: and here I charge you in the preſence of the Lord to be ſlanderers and falſe accuſers, who ſay we deny theſe things. And whereas you would deny that you perſecuted us, and would put it upon thoſe who are ſent to you from the Lord, to witneſs againſt your deceit, as though they were the perſecuters: but whether thoſe whom the Lord ſent out to cry wo againſt the falſe Prophets and hirelings, calling them greedy dumb dogs, blind guides, and many ſuch like plain words, or they who cauſed them to be haled before Rulers, there accuſed them, caſt them into priſon, and put them to death: whether of theſe were the perſecutors then? the ſame are the perſecutors now, as ſome of us can witneſs, who have been haled before Magiſtrates, and there vehemently accuſed, and caſt into priſon, and ſome ſtoned; and not a few of you who call your ſelves miniſters, have had a hand in it, and been the cauſe of it: and whereas you ſay, *You have been hindered in the ſeed of the word*; I anſwer, What word have you to ſow, who deny the Word of the Lord coming to you? but your ſeed being ſtollen, makes a bad harveſt, and little ſeed to be reaped: and whereas you tell of bringing our ſelves within the compaſs of the Law, for declaring our meſsage to you from the Lord, and that we ſuffer as evil doers; here take notice whoſe miniſters you are, who have had papiſts Law, that guarded the Jeſuites contrary to the Scripture, to defend you with, which the miniſters of Chriſt never had: and Chriſt & all the Saints ſuffered as evill doers in the account of thoſe, who were protected by carnal Laws: & whereas you ſay *you are ſet for the confirmation and defence of the Goſpel*: I pray you, who ſet you? ſince you deny the immediate call of God, and ſo have ſet your ſelves, or are ſet by the will of man? and that the Goſpel ſhould be defended by perſecution, and perſecutors, was never known.

Now a few words to your reply to my anſwer; and firſt, to your firſt poſition: as touching your accuſing *George Fox*, that he ſaid *that he was equall with God*: and you ſay, your proof is not at all

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denied. I answer, That those words were spoken is not denyed: but that they are the words of *George Fox*, is denied. And you use many words, and say I make a difference between *George Fox* and himself; so that though *George Fox* is not equall with God, yet he that is called *George Fox* is equal with God. And thus when you have made up a piece of deceit to blinde the people, then you go about to frame an answer to confute it: and so you confute your own deceit, and not my words. For the sum of mine answer was this, *That George Fox was denied as dust; but the Spirit that spoke in him is equall with God*: according to the Scripture, and the words of Christ, who saith, *When you are called before Rulers for my Names sake, take no thought what to speak: for it is not you that speak, but the Spirit of your Father that speaketh in you.* Matth. 10. 20. Now *George Fox* being called before Rulers for the Name of Christ, he denies *George Fox* to speak, and the creature who is but dust, and witnesseth the Spirit of the Father speaking in him, (though the words passe through *George Fox*:) and the words of Christ fulfilled. And are not the Father and the Son, and the Spirit equall, where-ever they are? and must they not be suffered to speak where they are? But you that are carnall know not the voice.

Thus the answer is plain to any spirituall eye: but to satisfie you who cavil on purpose, is impossible: but what I say is for the simple ones sake. And I shall not follow you in your arguments; for I know they shall deceive none but such as are deceived already, and are willing so to be.

Now whereas you say, I *blasphemously abuse the Scriptures*; are you not ashamed to charge me with the abusing of them, who do but onely set them down as they are, without giving any meaning to them? which Scriptures you take, and wrest them to another end than for which the holy Ghost spake them forth, adding your own invention & words which the Scripture speaks not. For where doth the Scripture speak of a *Physicall or relative oneness*? But by these words you darken knowledge, and blinde peoples minds, lest they should seek after an oneness with God: for the Scripture saith, *He that is joyned to the Lord is one Spirit*, 1 Cor. 6. 17. and Christ saith, *That they may be one, as thou Father and I are one*, John 17. 21, 22, 23. and; *As he is so are we in this present world*, 1 John 4. 17. Which Scriptures you wrest to another end, by your subtill words added to them. Now who blasphemes the Scriptures, whether you or I, let truth judge, and your accusation fall upon your own pate.

And for your falſly accuſing me to ſay *I was as holy, juſt and good as God himſelf*; what I have ſaid in mine anſwer in my former book, may ſufficiently convince any one that fears God that I am clear of it. And whereas you bring *William Baldwinſon's* teſtimony, which may give evidence againſt your ſelves, and ſhew it to any honeſt heart, both your deceit and his. For before I was charged with this in particular, and now you ſay *Richard Farnworth* and I both ſaid it; and he confeſſed there was a great deal of people in the houſe. Now it was ſtrange we ſhould both ſay it, and none hear it but himſelf: for the great deal of people he ſpeaks of, they do witneſſe againſt him in it, and divers of them have offered their teſtimony againſt him. But ſending & proving becometh not Saints; nor did they ever uſe it: nor dare I ſtand by the witneſſe of men, but have the witneſs of God againſt you and your ſlanders, who will reward every one according to their doings, both the ſlanderer and the lyar: and not onely by your reporting theſe, but alſo your ſeeking evidence to back them, herein you are ſerving the devil the father of lyes, and ſo make that appear to be true, which I have ſpoken of you.

Now for your charging *George Fox* to ſay he was *the judge of the world*, and you ſay I deny it not, but tell you, that you are groſly ignorant of Chriſt: I anſwer, if you be not groſly ignorant of Chriſt and the Scripture, let any wiſe man judge: for you ſay, *God hath committed all judgement to the Son*; and yet you will not own him to be judge where he is: wherein you go about either to exclude him from being in the Saints, and ſo would limit him into a particular place; or from being judge in them where he is. Now that you are ignorant of Chriſt, all that know him ſhall witneſs: for all that know him, know him in them, and that he judgeth the world in them, and the things of the world in every particular: and he that is judge of the world in particular, he is judge of the world in generall; for he is but one in all the Saints who is Judge, and ſhall be at the great day: which judgements you are ignorant of, who are carnall, and compare it with carnall judging of Juſtice at the Bench, and ſo compare ſpirituall things with carnal, and ſo appear to be ignorant of ſpirituall things, and that *ſpirituall man*, which *judgeth all things, yet he himſelf is judged of no man*; which ſpirituall man being in *George Fox*, is judge of the world; but *George Fox* is denied: for we look not upon the viſible, but the inviſible, which is the Son of God. And this may ſerve for an anſwer to your reply, and for condemnation.

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To the calling *George Fox* the Son of God; you know nothing of the Son of God as he was revealed in the Apoſtles, but are *without God in the world*, a neſt of Serpents. This Son is the ſame who is the Judge of the world. And whereas you ſpeak of the Angels not being this Son of God; It is true, *he takes not upon him the nature of Angels, but the ſeed of Abraham*: and who ſeeth by this eye, judgeeth *the deep things of God*, and *ſearcheth the hearts*, according to that meaſure as he is born up.

And whereas you charge me with ſaying to one of you, *How ſhould God reveal any thing to him and I not know it?* I anſwer: *William Cole* meeting me in the way, ſaid, *He had a meſſage to me from the Lord Jeſus Chriſt, but that was not a convenient place*: and here *Cole's* ſpirit is tryed. I told him, *Jeſus Chriſt was no reſpecter of places*: and therein I diſowned him and his meſsage, and ſaw it to be deceit. Whereupon I told him to this purpoſe: *If Ieſus Chriſt ſhould have ſent him with any meſſage to me, I ſhould have owned it: For where the Spirit of Jeſus Chriſt is, that owns the meſſage of Jeſus Chriſt.*

And whereas you ſpeak of *vindicating the honour of our dread Lord, and his Son Jeſus Chriſt*: I anſwer: By your lying ſlanders of the innocent, you ſhall never vindicate his honour; for he is honoured by the truth: but herein you honour the devil, and do his work.

And here *Cole's* ſpirit is tryed not to be the Spirit of Chriſt, which reſpects places; and his meſsage to be a lye.

For your Reply to the ſecond poſition, *That there is no diſtinction of perſons in the Godhead*: Before you ſaid it was in *Saul's Errand*, pag. 12. and now you ſay you did but infer it from thoſe words that *George Fox* ſaid, that *it was but a buſie minde*. But what ſhuffling is this? are not you aſhamed to charge me with ſhuffling, and are found in it your ſelves? What is it that you may not charge upon us by theſe falſe inferences? And when you are plainly told of it, you call it *raying*, But your folly is made manifeſt to all men, and the ground you go upon, who ſlander by your falſe inferences, and gathered up reports from the mouths of others, and give them out for truths. Here I charge you Prieſts to be ſlanderers and lyars.

Now for your Reply to the third poſition, *That the ſoul is a part of the Divine eſſence*: and you ſay I do not in the leaſt deny it: I anſwer to your charge: As to the generall I deny; and whether any ſpoke it in particular or no, I queſtion; there being ſo many lyes char-

ged upon us from his mouth who affirms this? And how should either deny or confesse it, unlesse I know the truth of it? and if any word in weakness be spoken by one, is this an honest ground you go upon, to charge it upon the whole in generall? If any should gather up the prophane words and walkings of any in your Parish, and charge them upon you, would not you think your selves wronged? And herein you appear to all, not to do as you would be done by. And for what is said of our not knowing what the soul is: The endlesse disputes that are amongst you concerning the soul of man, and what it is, shall witnesse against you, and with me before all men, that I have done you no wrong and that you are ignorant of the living soul.

Posit. 4 *That Christ is in every man, and in the reprobate held under corruption*: and in your Reply you say, I charge you with lying slanders, and yet confesse the thing. I answer, That Jesus Christ is all, and in all the light of the world, *and lighteth every one that cometh into the world*, without exception is confessed: but that I said, *in the reprobate he is held under corruption*, which one of you said you received from me in conference, that is denyed. And here you add lyes to slander withall; and what I said of you is true, spoken not in envy, nor from the fulness of my gall, as you would make people believe, but in plainness and truth. And now you would shuffle it off to *John Audland*, because he wrote in a Letter, so one that was fallen away from the truth, which he had once received, *That such crucified Christ within them afresh*, (according to the Scripture.) But is this to say that Christ in a Reprobate is holden under corruption? let any judge. And thus you seem to go about to make amends for wronging of me, by casting the same slander falsly upon another. But it seems you have a purpose to slander, and some must bear it.

And for that expression you say I used in *Edward Briggs* house; I deny it, and witness it to be no truer than the rest, and from the same root. And for the Dispute you speak of at *Pierce-bridge*, and *Sanderson* whom you bring to prove your lyes, which you cast upon me and others of my brethren who were at *Pierce-bridge*, *Decemb.* 12. where Priest *Sanderson* came in, and many rude people with him; and said that God had not given to every man a measure to profit withall. G. A. said, Here is not one here which can deny, but that Christ hath enlightned them, which light is the measure of God, which *Sanderson denyed*. But that any there said that Christ in some was held under corruption, they that were there may all witnes against

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him. Therefore be ashamed, inventers of lyes, who seek others to invent them also, and are lyars, who say Christ is a true light, but not the true light, as *Saunderson* did there; and that Christ rules in all to whom he is given for a light, which is false: & here I charge you all. *Saunderson* & the rest, to be no Ministers of Christ, who stumble at the light: for many say, we will not have this man to rule over us, *and so deny the light, and the Lord that bought them*; and this is the condemnation, that light is come into the world, and such abide in darkness, and comprehend not the light, though the light shine in darkness: and here are you, who deny Christ to enlighten every one that cometh into the world, and to be in all, when the Scripture saith, *There is neither Greek nor Jew, circumcision nor uncircumsion, Barbarian, Scythian, bond nor free, but Christ is all, and in all*, Col. 3. 11. which Scripture doth plainly witness against you, though you deny it to your shame, who would reason against the infiniteness of Christ, who filleth Heaven and Earth: and here I charge you to be ignorant of the Scriptures, and blind guides.

And you undertake to open that place, *John* 1. 9. *In the beginning was the Word; all things were made by him*; and in your opening of it, you say this was not Christ, nor a knowledge of Christ as Mediator, nor a light sufficient to bring salvation, when *John* saith, he came to bear witness of that light, *and that the Word became flesh and dwelt amongst us: and in him was life, and the life was the light of men; and this was the true light that enlighteneth every one that cometh into the world: and we saw his glory, as the glory of the onely begotten Son of God, full of grace and truth: and* John *bear witness of him, saying, This is he of whom I spake. He that cometh after me is preferred before me*; and this you deny to be Christ, nor a knowledge of Christ, nor a light sufficient to salvation, but call it a created light: and here you are witnesses against *John*, and what he witnesseth of Christ, and the sufficiency of the light of Christ to salvation; and this is your opening of the Scriptures; whereof all that read the Chapter of *John* may witness against you, and your openings; but by such openings as this, do you shut the Kingdom of Heaven, neither will enter in your selves, nor suffer them that would.

And whereas you tell of *James Naylers wicked blasphemy, in affirming that Christ as man dwelt in him.*

I answer, That is false, and those words were not spoken by me: for being asked, *If Christ as man dwelt in me*, my answer was, that

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Christ I witness, who is God and man, which words you wrest to slander withal, but speak not the words as they came from me, and you make much adoe to prove, that a natural light is not the light of Christ, and thereby would make people believe, that that light spoken of in the 1 of *John* is a natural light: but so plainly is your deceit layd open to any, who know any thing of Christ, that your arguments need no further answering: Only whereas you would prove in *Mat.* 13. 11. *To you it is given to know the Mysteries of the Kingdom of Heaven, to them it is not given*; thereby you would inferre that Christ doth not enlighten every man.

I answer, The light of Christ hath its degrees and measures, so that though he be tendred a light to all, yet all do not receive that light, nor walk in it, but deny it, and such come not up to the knowledge of the mysteries of the Kingdome of Heaven: *for only to them that received him, to them he gave power*, so that denying the light, you deny the power, and abide in darkness, and are out of the fear of God, but the *secret of the Lord is with them that fear him*: and whereas you call that a natural light which enlightneth every man which cometh into the world; and *John* saith, *This is the true light which enlightneth every one that cometh into the world*; here you would make *John* a lyar, and Christ who is the true light to be natural; and thus you wrest the Scriptures to your own destruction, and all that believe you: and you say the Apostle 1 of *Cor.* 2. 14. makes an opposition between natural and spiritual light, and puts an impossibility of discovering Christ by the light of nature.

I answer, You bely the Apostle, and bewrest his words, as you do ours, for the Apostle doth not speak there of a natural light and a spiritual light, for that which is natural is darkness, neither have you any Scripture to prove that to be a natural light, which enlightens every one that comes into the world, but ye children of darkness envy the light of Christ, and would make people believe its natural and carnal.

And whereas you say, *That that mysterie was hid from ages and generations*; It is true, it was so, but when Christ was manifest who was that light, then it was revealed both by *John* and Christ himself, saying, *I am the light of the world, he that followeth me shall not abide in darkness, but shall have the light of life*: and whereas you are quarrelling with *A. P. A. P.* may do it with authority, seeing you do term the light of Christ to be natural, for denying your distinction of natural and spiritual light, and you say the Lord Jesus and

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the Apoſtles are full for it, yet have you not brought one Scripture to witneſs that light we ſpeak of to be a naturall light; but we have Chriſt and the Apoſtles witneſſing againſt you, it to be the light of Chriſt, ſo that we have the authority of the Scriptures, and yours is the novell opinions you ſpeak of: and for my ſaying, *that Chriſt muſt be in the vileſt of the world*, to ſee the thoughts of the heart, and judge the inward part, or elſe how ſhall he judge righteous judgement upon every thought and intent, which come not forth into action? and this word which I ſpake of Chriſts being in the moſt vile, you change to dwell in: thus by deceit you change my words into your own language, and ſo go about to confute your own words, but not mine, as I ſpake them: though I do not ſay Chriſt dwels in Hell, yet the Scripture ſaith, *If I make my bed in Hell, thou art there.* If you knew Chriſt, you would know him that ſaid ſo: *Pſal.* 139. 8. and here your prieſts ignorance is diſcovered. And here you ſay it is ridiculous to inferre that Chriſt dwels in all, becauſe he knows all things.

I anſwer, For inferring and dwelling, they are your own words, but where he ſeeth any thing, there he is preſent, though you blind creatures ſee him not, but they, who know him, know that he is infinite, and that he fills Heaven and Earth, and his preſence is the life of all Creatures, *Epheſ.* 1. 23. and here I charge you to be them that hate the light and ſtumble.

Poſition 5. *That Chriſt in the fleſh with all he did and ſuffered therein, was but a figure, and nothing but an example.*

And theſe words you ſay are expreſly found in *Saul's Errand*, which I deny; and bring that Book to be a witneſs againſt you, and that deceitfull Spirit that acts in you; and for which you ſay, I pretend neither to Conſcience nor modeſtie, that doth challenge you there with a lie: I anſwer, if thoſe words, *that Chriſt with all he did was but a figure, and nothing but an example*, be expreſlie found in *Saul's Errand*, then yon may ſay I have done you wrong, and I ſhall confeſſe it: but if theſe words be not expreſlie found there, (as I know they are not) then all your ſhuffling will not clear you; but the lie is found in your mouth; what I have ſaid of you will be found true, for it is one thing to ſay Chriſt is a figure or example, and another thing to ſay, *with all he did and ſuffered was but a figure, and nothing but an example*; and whereas you bring *John Jacques* teſtimony to ſtrengthen your ſlander againſt me, that I ſhould write to *Henry Holme*, that if he expected to be ſaved by him that dyed at

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Jerusalem, he was deceived: I answer, Many things are cast upon us by words, and so by words must be proved or disproved: but this being in a letter (as you say) why is not the letter produced? which was my desire at the Sessions, when I was accused, but none of you mine accusers could produce any such Letter; and I challenge *John Jaques*, *Henry Holme*, and you all, to produce such a letter of my writing that hath those words in it, or any thing in it, where *that Christ which died at* Jerusalem *is denied for salvation*: and what was written to *Henry Holme*, I writ with my own hands, as divers that were present can witnesse: and a coppy of it was taken, which was afterwards delivered to the Justices, whereby they saw the envious slanders cast upon me to be false; now produce that letter that I wrote to *Henry Holme*: and here I command you, and charge you in the presence of the living God, (*you Priests*) to bring forth that note, and it will clear me; which I know none of you dare, lest you be found lyars.

And whereas you challenge me to produce one Scripture, wherein Christ is called a figure: I answer, My words were, *A figure* or example; which in my sense are both one: wherein he shewed or figured out the way *for Christians to follow*: and the word *figure* I spake not as from the Scripture, but in relation to *Richard Hubbethornes* letter, which if his own sense may be taken of his words, he saith, *A figure or an holding out in outward actions among men those things that he will truly, spiritually, or really do in the spirits of his people, at his second coming*: and these are witnessed to be his words in *William Mores* letter: which sense considered by any charitable Christian, the word figure will not appear so hainous a crime as you would make it, though the word *example* I own to be the language of the Scriptures.

Now for your 6. *Position*, *That men are not justified by that righteousnes of Christ, which he in his own person did fulfil without us*: and you charge it upon us as a hainous blasphemy to witness Christ in us our justification; but what a justification is that of yours which is without, which is contrary to what the Saints witnessed in the Scripture? for the justification was in the Spirit, and what is in the Spirit is within, and they witnessed Christ in them, for sanctification, justification and hope of glory: and Christ was in them, which differed them from reprobates; but your justification, which is without you, is in the outward man, at a distance: Christ is without you, and

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God ever witneſſed: and ye bring many Scriptures, but not one of them that ſpeaks of a juſtification without. That we are *juſtified freely by his grace*, we own: and that God hath ſet him forth to be *a propitiation*: that *he was wounded for our tranſgreſſions*: and that *he laid on him the iniquities of us all*, and his ſufferings we own: and we witneſs what he did, he doth ſtill in us, and bears and ſupports us, and ſo *the remainders of the ſufferings of Chriſt that are yet behinde are* by him *fulfilled in us*: and by his mighty working in us, is the man of ſin caſt out. And this we witneſs the ſufferings of Chriſt in us now, bearing your reproaches and perſecution, and impriſonments, and all the venom the Serpent can caſt upon him: and by his ſufferings ſhall he bruiſe that which is head in you, and all the perſecutors in the world. And this we witneſs, and deny your juſtification which is without, which ſtands in words without power.

Now to the ſeventh Poſition, *That men are juſtified by that righteouſneſs, which Chriſt within us enabled us to perform*; or, which is in effect (as ſome of them have expreſſed) by *inherent holineſs*. And you bring many proofs, that we ſay, *The light in us will not onely diſcover ſin, but redeem from it, and bring to the fear of God, and ſo lead up to juſtification in the exercife of a pure conſcience towards God and man.* I anſwer: For the Poſition, as you have framed it up with your own words of *inherent holineſs*, and the like, your words we deny: But that the light of Chriſt, which we witneſs in us, is ſufficient to lead out of darkneſs, bring into the fear of God, and to exercife a pure conſcience before God and man in the power of Chriſt, this we witneſs, according to the words of Chriſt (who is our juſtification) and the Apoſtles; and yours to be contrary thereunto: *Joh.* 8. 12. *I am the light of the world: he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.*

And whereas you charge me with ſaying, *that no unperfect thing can be reconciled to God*; and you bring *Paul* for a proof, who ſaid *he was carnal, and ſold under ſin*; and *what he would do, that he did not*: to this I anſwer: That in *Paul*, which was carnal, and ſold under ſin, which warred againſt the law of his mind, was not reconciled to God, but was for death: for where reconciliation is, there is no more wars. And here you ſhew your blindneſs. And you ſay *Peter* when he denied his Maſter was in a juſtified eſtate: which if he was, why did he *weep bitterly*, and repent: But thus you blind lead the blind into the ditch, who ſay that one denying Chriſt is in a ſtate of juſtification. But by

whom is he juſtified, who denies Chriſt: And becauſe I deny Juſtification by our own works, and own him who worketh in us to will and to do, and herein deny ſelf-works; this you ſay is an old thred-bare ſhuffle of the Papiſts: by which it ſeems you diſown it, and would make it odious becauſe the Papiſts hold it. But the truth we own for the truths ſake, neither becauſe the Papiſts own it, nor you deny it: for by him alone are we juſtified, and the witneſs is within us. Here let all the children of the light judge you with the light to be in your own works with the Papiſts, which have gotten the form of words, as you have, but both deny the power; and with the power of God we deny you both, and ſee the curſe upon you both.

Now to your eighth *Poſition*, *That God and man cannot be wholly reconciled, till he be brought into the ſtate of the firſt* Adam, *and able in his own power to ſtand perfect.* And you are offended that I ſhould ſay that the book ſhould witneſs againſt your falſe ſlander; and that the word is twice repeated, *to ſtand in Gods power, and not in his own.* I anſwer: I ſhall appeal to any ſober Chriſtian, who reads the Querie, whether the words carry not the very ſame ſenſe twice over; where it is ſaid, *Able in his power to have ſtood, if they had not forſaken his power, and conſented to the wiſdom of the ſerpent.* Where if I had ſpoken of the power of man and woman, then it ſhould have been ſet down *their power*, and not *his power*, which onely holds forth the power of God. And for your deceitful teaſoning to back your ſlander, wherein you would deny *Adam* in that ſtate of innocency to ſtand in the power of God; therein you ſhew you know not *Adams* in innocency, nor his ſtanding with God: for while he ſtood, he ſtood in that power, and wiſdom, and counſel of God: and the looking out from that, was the cauſe of his fall. And here all that ever know *Adam* in innocency ſhall witneſs againſt your ignorance and fooliſhneſs.

And whereas you charge *George Fox* with ſcoffing at the grace of God; and that to pray for the ſight of ſin, and for power from ſin, is a tempting of God; and to pray for light to diſcover ſin, and refraining from it, are needleſs: I anſwer, This ſlander comes from the ſame root of the reſt. For ſcoffing at the grace of God, it is falſe: I charge you to be lyars, in the preſence of the living God, and you for eternal condemnation: for, the grace of God he owns, as is plain, where he ſaith, *The free grace of God hath appeared to all men, which ſhews*

ſin.

ſin and evil; which whoſoever lives in, after it be diſcovered by the grace of God, and yet with a pretence makes a prayer to God to give them a ſight of their ſins, when God hath letten them ſee their ſins freely by his grace, and they will not forſake it: ſuch tempt God, and their prayers are abomination; and God will not hear the prayers of them that regard iniquity. But how falſly you gather from theſe words, that to pray for power againſt ſin, or to refrain from it, is to tempt God, or a thing needleſs, let any one that fears the Lord, judge, and witneſs againſt your ſlanderous ſpirit. But wickedneſs ſhall be upon the head of the wicked. And for the prayers and practice of the Saints, which was to overcome and forſake ſin, them we own, and have union with, in that which is holy; and they witneſs with us againſt your practice, who live in ſin, and plead for it, and for a pretence make long prayers. And for that you call *Nayler*'s lyes, becauſe I ſay you are ſlanderers, which appear to be true more and more to all the children of light, under your hands. And whereas you would go about to prove *Adam* in the ſtate of innocency under the Covenant of Works, and that he had the Levitical Law (for that is the Covenant of Works) I anſwer: What were the works that he was to do for life? for the Covenant of Works ſaith, *Do this, and live*: but he had the life already, while he ſtood in it; and ſo it was not to be obtained by working; and the Scripture ſaith, *The Law was added, becauſe of tranſgreſſion*; which if it had been before the tranſgreſſion, could not have been. And *Adam* in his innocency, ſtood not by the Moral Law, as you call it: for that which was given to *Adam* was, *Thou ſhalt not eat*; which no where in Scripture is called the Covenant of Works. Thus while you laugh at my ignorance, as you ſay, you diſcover your own wickedneſs and folly.

Now to your nineth poſition, *That no man that commits ſin, or that is not perfectly holy, can ever enter into the Kingdom of heaven, unleſs there be a Purgatory.* And in your Reply, you think ſtrange that I ſhould deny your wreſting of my words to another purpoſe than for which I ſpoke them. But ſeeing your charge is grounded upon my query, why have you altered the words from what I wrot? as by inſerting the word *ever*, when as he that hath ſinned may repent, and ſo his ſin be done away: and your adding the words [*Unleſs there be a Purgatory*] as though I owned a cleanſing after death. When as the Querie is, *Whether you own a Purgatory or no, who ſay none*

can be clean from ſin while they live. Now I ſhall appeal to any where there is honeſty, if you have not wreſted my words, and you in the Papiſts mind again in that Querie, when as you charge me with owning a Purgatory, which I deny, as is plain by theſe words, (ſeeing the tree muſt lie as it falls) & this is your deceit, which would perſwade the Reader to look upon my words, according to your falſe interpretation, when you have wreſted them, and not as I ſpake them; but when my words will not ſerve you to ground your ſlanders on, as they are ſet down, then you take and alter them for your own ends, and that this is not a ſhuffle, (and your ſhuffle I own not, which ſhall ſtand for your ſelves) but plain dealing in me, to clear the truth from your ſlanders, may appear to all, who read both our books.

And whereas you ſay, *You have found me out a medium, for the waſhing of the ſins of them that die in ſins, which is neither holineſs here, nor a purgatory; but the blood of the Lord Ieſus*: Now I challenge you to finde one Scripture, which ſaith, The blood of Chriſt cleanſeth ſinners after death; for it is onely effectual to the believers. And now let all who know any thing of faith, judge if it be not you that are ſhuffling and put to the pinch you ſpeak of, who for clearing your deceit, would make people believe that which the Scriptures ſpeak not, but is raiſed in your invention.

And whereas you charge me with dealing falſly with that Scripture, 1 *Iohn* 1. 7. becauſe I ſay, Doth it ſay any are cleanſed from ſin, while they perſonally act ſin? which I ſay that Scripture doth not, as ſhall appear to all that read it; but quite contrary.

And whereas you charge me to imitate Satan, who when he came to tempt Chriſt, took what Scripture would ſerve his purpoſe, and leaves out the reſt: I anſwer, Your ſlander is falſe, for I mentioned the ſame Scripture you ſet down, without adding or leaving out, and herein I have not wronged you, neither will the verſe following, nor any other Scripture warrant what you ſpeak, *That man is cleanſed from ſin, while he perſonally acts ſin*: but your words are contrary to the words of Chriſt, who ſaith, *He that committeth ſin, is the ſervant of ſin*: but you ſay, *He may act ſin, and be cleanſed from ſin.* Now who deals deceitfully with the Scripture, and with mens ſouls, and imitates the father of lies, let the truth judge. And for thoſe words, If we ſay, We have no ſin, we deceive our ſelves, and the truth is not in us; Whoever reads the next words may plainly ſee, that they are ſpoken of a condition before confeſſion and cleanſing; elſe

elſe the ſame Apoſtle ſhould contradict himſelf, who ſaith, *He that abides in Chriſt ſins not, and he that commits ſin is of the Devil*, 1 John 3. 6, 7, 8, 9. *And he that is born of God, ſins not*; which all witneſs againſt your deceit: and for that in *Rom.* 4. and 5. *It is true, no man is juſtified by his own works, for it is he that worketh in us:* but doth that Scripture ſay, He juſtifies the ungodly in his ungodlineſs? or him that by faith became obedient as *Abraham* did? And you that would perſwade people, that Chriſt will juſtifie them in their ungodlineſs, count the blood of Chriſt an unholy thing, which is to cleanſe people from their ſins, and not to juſtifie them in their ſins: and here I charge you by the blood of Chriſt, to be enemies to the blood of Chriſt; and here you reaſon to encourage people in ungodlineſs.

To your tenth *Poſition, No real Saint, but he that is perfect, and perfectly holy in this life, and doth not ſin* And in your Reply, you are offended with our charging you with pleading for ſin, and you ſay, You foreſaw it. I anſwer, It ſeems ſomething in your conſcience accuſed you, that we could do no leſs as may appear to all who have read your words, who would make people believe, that Saints are real, and yet live in ſin: but this is of the ſame with your former, who ſaith, *That while a man is curſing and denying Chriſt, he is in a ſtate of juſtification.* Now what juſtification you own, all may ſee, when you ſay, *He that denies Chriſt, is in a ſtate of juſtification.*

And whereas you ſay, *To diſcover ſin is not to plead for it*: and many deceitful words you uſe, and brings in a compariſon of a Phyſitian diſcovering a conſumption, to that end that the patient may be healed, and this you ſay is the very caſe between you and *Nayler*. I anſwer, Your compariſon will not hold, for the Phyſitian diſcovers the diſeaſe, that there may be healing. But your diſcovering is, that none can be free from it while they live; nor do we ſay, You plead for ſin in your diſcovering of ſin; but in that you ſay, *No man ſhall ever be without it*: and here you plead, that men ſhall ſerve the devil as long as they live; for *he that commits ſin is of the devil, and the ſervant of ſin*; and ſuch a one is the ſervant of the devil.

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And whereas you ſay that *Nayler* will not hear of the Saints being ſick, or under any ſpiritual imperfection; your Charge is falſe: for the Saints growth I own, and the time of a child I own, and the growth till the overcoming; and do not deny ſeeking after the healings of the blood of Chriſt, but witneſs it effectual for cleanſing and overcoming; which you deny, and ſay, that to witneſs perfection and holineſs, and the overcoming of ſin, is really to plead for ſin, and to ſtrengthen the bars of the Kingdom of Satan, And that which the Saints have witneſſed, and do witneſs, you would render it under the name of *Conceit*, and charge them to make the blood of Chriſt in vain. But whether do they, who witneſs the end for which the blood of Chriſt was given, which is, to *cleanſe from all ſin*, 1 Joh. 1. 7. or they that deny it, make it in vain?

And whereas you ſay, *The practice of the Quakers, both in their ſpeaking and writing, is never to ſend ſouls to the blood of Chriſt, but to their own light to ſave them*: O you ſilly ſlanderers, who matter not what you ſpeak againſt the truth! Where did ever the Quakers, either in ſpeaking or writing, deny the blood of Chriſt, or ſend any to their own light to ſave them, but to the light of Chriſt, and to the blood of Chriſt? For what is our own is darkneſs: but Chriſt the light of the world we witneſs, and this light ſhining out of darkneſs.

And whereas you uſe many words, and bring many Scriptures, as to make people believe that we hold the blood of Chriſt needleſs, or that men can be cleanſed without it; that is your deceit: for all are miſerable till they be cleanſed by Chriſt: and then *Who ſhall lay any thing to the charge of Gods elect*, whoſe ſins are taken away by the Lamb of God? And ſuch deny ſelf-righteouſneſs. And though *Paul* did witneſs his warfare, which we witneſs alſo in our meaſure; yet afterward he did witneſs his overcoming, and being more than a conqueror.

And whereas you talk of covering ſins daily; his ſins, who are once covered, are not daily to cover, but once for ever, if he abide in Chriſt, and return not into ſin again; and are made heirs of the righteouſneſs of God: and ſuch deny ſelf-righteouſneſs.

And whereas you charge us with blaſphemous hereſie, denying the Lord that bought us, railing, pride, lying, reproaching the Ordinance of God, and Meſſengers of Jeſus; we deny it; and this ſhall ſtand for your ſelves. For blaſphemies and hereſies, you that would draw people from the teachings of Chriſt, are guilty of them: and the Lord

that

that bought us we own, whom you that are ſold to ſin cannot witneſs: Railing, pride, and lying we abhor, and witneſs againſt them in you who live in them, and therefore you hate us. The Ordinance of God we own, but deny your traditions. The Meſſengers of Jeſus we own, and their call, and deny you, who ſcorn the immediate call of Chriſt, and would caſt it off as blaſphemy, on them whom he hath called; and ſo witneſs your ſelves to be of thoſe who run unſent: and here you are diſcovered, and your covering is too narrow, and your bed is too ſhort. And the words of *Iob* we own, and deny ſelf-juſtification, and witneſs our ſelves juſtified by Chriſt and his righteouſneſs brought neer unto us; which is not a broken reed, as you would call it, but will ſtand us in ſtead in the evil day. And our walking with God in his righteouſneſs, is our covering from wrath; for which you reproach us, and caſt it upon us as blaſphemy: but it is that you may be manifeſt, that you know not the covering of Chriſts righteouſneſs and holineſs, in which whoever walk with God, are covered from wrath.

And whereas you ſay that Chriſt deſtroyed the works of the devil for his people upon the Croſs, & yet men muſt commit ſin while they live; here is your confuſion laid open to all men: and you who live in ſin, which is a work of the Devil, he hath not deſtroyed the works of the devil in you: and out of your own mouth be you judged, that you are not his people; for the work of the devil is alive in you. And the croſs of Chriſt you know not: for what Chriſt formerly did deſtroy upon the croſs for his people, he doth the ſame now; and ſo is *the ſame yeſterday, to day, and for ever*, Heb. 13. *ver.* 8. which croſs you that live in your pride, and luſts of the fleſh, will not take up, and therefore the works of the devil remain in you undeſtroyed. And for the Scriptures you alleadge, do any of them ſay that Chriſt hath deſtroyed the works of the devil for them who live in ſin? for, to commit ſin, is the work of the devil. And firſt, you ſay Chriſt hath deſtroyed the works of the devil upon the croſs; and then, you ſay the works of Satan ſhall be deſtroyed in the time appointed of the Father, and he ſhall preſent us ſpotleſs at his coming: which time of the Fathers appointment, and coming of Chriſt to preſent ſpotleſs, you appear to be ignorant of: For the Fathers time is *To day*, to them that will hear his voice. And the *coming of Chriſt without ſin unto ſalvation, and perſenting ſpotleſs*, is witneſſed.

And whereas you go about to make people believe, that though they

they die the ſervants of ſin, yet they ſhall be compleat in Chriſt, and be made glorious, and perfect, and holy after death, which is your own imagination: here I charge you in the preſence of the living God to be in the Papiſts faith, to encourage people to live in ſin while they live, and for which you have no Scripture; for I challenge you to bring one Scripture, which doth ſay, That perfection and holineſs are reſerved till after death, or that any ſhall inherit them after death; or one Scripture, that ſayes Men ſhall live in ſin, while they are upon the earth, who cannot witneſs them here; but as men die, ſo ſhall they come to Judgement, and ſo ſhall be proceeded againſt, without any holineſs added to them after death. And thus you are not afraid to deceive ſouls, and hold things contrary to plain Scripture to deceive withal, which at that day you ſhall accompt for, which will be terrible to all deceivers: and whereas you would wreſt thoſe words of Chriſt, *Mat.* 5. 18. *Not one jot or tittle of the Law ſhall paſs away until all be fulfilled*: and this you would wreſt, to make the Law void, as though God did not require it to be fulfilled, and you ſay this was the ſole and alone work of Chriſt; which work of Chriſt, you know not in your ſelves, who puts it far from you; for they who witneſs the work of Chriſt, they know that he, who did fulfil the Law, doth fulfil it in every generation of Saints, who believe in him, and ſo by faith the Law is eſtabliſhed, and not made void: and whereas you ſay, It is not ſaid in all the book of God, that the righteouſneſs of the Law is fulfilled in this life, in any Saints: and here I charge you all to be lyars in the preſence of the living God. But you ſay the contrary is aſſerted: I anſwer, It ſeems you hold a fulfilling it after death, but read *Rom.* 8. 3. 4. and let the Scripture be witneſs againſt you, which ſaith in plain words, That Chriſt came for that end, to fulfil the Law in the Saints, which they could not do, through the weakneſs of the fleſh; and there is no Scripture that aſſerts the contrary, without your wreſtings; which I deny, as you have wreſted and turned many Scriptures here to your own deſtruction, and to deſtroy others; turning them into your ſence; to another end than for which the holy Ghoſt gave them forth, for the ſpirit of God will never give out the Scripture to plead for ſin while men live, but they are ſo plain to all your wreſting of them, that I forbear to mention them in particular: and whereas you ſlander us to hold up Popiſh notions, and inherent holineſs, that is your own practice, and your own words, which we deny. And you that ſay, May not a man be in part unclean, and yet

pure

pure and ſpotleſs too, by reaſon of imputation. Here you now ſhew your confuſion. and I command you to ſhew plain Scripture for this without twining. And now let any who ſees your pleading for ſin and uncleanneſs, which Chriſt came to take away, judge if you are not the upholders of what Chriſt came to deſtroy; and here you are Antichriſts, and by your pleading for ſin is the man of ſin diſcovered in you, who pleads for his kingdom, while men live: and how I am a Railer for laying open theſe truths, let any judge, where the man of ſin is diſcovered, and you are found faithful to (herein (you are in the doctrine of the Papiſts) your Maſter.

The eleventh *Poſition*, *That every man in the World hath a light within him ſufficient to guide him to ſalvation, without the help of any outward light or diſcovery.* And in your Reply you deceitfully put in that word (*ſaving light*) which is not ſpoken by me, for though Chriſt be the light of the world that enlightens all, yet none are ſaved by him, but who beleive and follow him out of the works of darkneſs; but to the reſt it is the condemnation that light is come into the world, and they love darkneſs and their evil deeds, and here are you to be condemned with it, who are enemies to the light, and pleads againſt it, and ſo lives in works of darkneſs.

And whereas you ſay, *None can come except the Father draw them*, it's true, but thoſe drawings, you and all that hate the light, do reſiſt.

And whereas you ſay, *Every one that hath heard and learned of the Father cometh to me*; It's true, and that's the reaſon why you (who own not the teachings of the Father, but counts it blaſphemy to witneſs his voice) come not to Chriſt, but are at a diſtance from him; and for *John* 1. 4, 5. which you ſay, Is clear againſt me, and you ſay, They were in darkneſe for want of light; but *John* ſaith, *The light ſhined in darkneſs: and he came unto his own, and they received him not*, John 1. And here *John* ſhews, the cauſe, why they were in darkneſs, was, becauſe they received not the light, for as many as received him became the ſons of God; and thus what *John* ſaith, you hold the contrary; and you ſay that of *John*, 3. 19. *This is the condemnation that light is come into the world*, is full againſt me; but how that is full againſt my witneſſing every man to have a light, let any man ſee; but you ſure think that people are bound to beleive any thing you ſay, without any further triall; but the light is come, and you muſt now lead none, but who are wilfully blinde. And for

the third branch of my answer, *That where the light of Christ is, there needs no outward discovery*, to this you say, You have abundantly proved, that Christ is not in all, nor doth enlighten all. I answer, Your proofs are contrary to plain Scripture in this, as in all the rest; for the Scripture saith, *Christ is in all, Jew and Greek, bond and free*, Col. 3. 11. *And this is the true light that enlightens every one that comes into the world*, John 1. 9. John 8. 12. And you say you have fully proved, that all men in the world do need an outward light, and that it is the way of Christ to make himself known by outward discoveries, and you say you have proved it by arguments. I answer, Your deceitful arguments I denie, and they are no proof to me, nor any that fear God, who receive that truth by the Spirit, and not by arguments, but bring one Scripture in plain words: that all men need an outward light, or that an outward discovery is the way by which Christ makes himself known to his people; & till then, I denie you and your Philosophy; and prove one Saint that ever knew Christ since his Ascension, but by revelation. And what talk you of preaching the Gospel, who denies the immediate call of Christ, or any hearing his voice? or to talk of Officers given for perfecting of the Saints, which say, none shall ever be perfect while they live? which shew you to be none of those Officers given by Christ for the perfecting of the Saints, for you plead against such as witness that work and that end.

And whereas you say, That the light spoken of 2 *Pet.* 1. 19. that *Peter* doth not send them to a light within, but to books and words of the Prophets, which Scripture shall witness against your deceit and blindness: for the Apostle exhorts them to wait on the light, *till the day dawn, and the day star arise in their hearts*: which is not without, nor in books: And if the testimony of the old Prophets, was a more sure word, than that which *Peter* heard from the mouth of God, then it must needs follow, that the testimony of the old Prophets, who spoke but darkly of Christ, and did not see his day, (though they desired it) must be a more sure testimony than the Apostles, who were his eye-witnesses, and the words of books a more sure word, than the voice that came from heaven, which was the immediate voice of God; which blind absurditie, all who have the spirit of prophesie, which is the sure word and testimony of Jesus, shall condemn your blindness, who knows not that sure word of prophesie that was in them.

And whereas you wish the Reader to observe, that *Nayler* cries down the Scriptures as needless: here you would have the Reader to observe your lies: for though the letter doth not discover Christ, but the spirit: yet it is not useless, for it is a witness against your practice, opinions, traditions, and casts you all amongst the false Prophets and hirelings: and herein it is of use and authority, and also is a witness without against all that will not own the witness within: nor do I cry down the publishing the Gospel by the Ministery, nor the hearing God and his word, but you, who denie the immediate call and the word of God coming to any now, denies both the word and Ministery, which we own and witness.

The twelfth *Position, That there is no need of any outward teaching, by reading or hearing the Scriptures opened or applyed.* And herein you accuse me of shuffling, railing and lying, because I say you applie the promises of God to them, who are in the first birth, and preach them up all believers, and say men must commit sin while they are here, and sow pillows under mens arm-holes: now is not this true of you, who sprinkle Infants by the faith of their Parents, and calls them your flock, and receives them to your ordinances? and do you not here preach them up believers, within your libertie or Parish, though they live in sin? and here you sow pillows under every arm-hole: and then do you not fine them, who refuse to pay you Tithes or hire? and so you prepare war against them, who put not into your mouthes. And you hold forth, that none can be free from sin while they live. Now where are the lies, or what wrong have I done you? let any that is spirituall judge, for lying I abhor, or to wrong any: but I speak the truth of you, as your practice doth witness. And in your answer to that Scripture, which saith, *They shall no more teach every man his neighbour, saying, Know the Lord.* Heb. 8. 11. This you say doth onely concern the children of God, and such as have their sins pardoned, wherein you exclude all your Parish people from the children of God, and pardon of sin; for how many have you that are taught of God, and needs not your teaching (as you say) I desire your hearers that they would consider of it, that so they might come to the teachings of God, and so witness the children of God, and sin pardoned, and so to witness the everlasting Covenant, and no need of your teachings.

And whereas you tell of 4 Arguments and above 30 plain Scriptures, in your *Perfect Pharisee*: Your Arguments I denie, and seen them

to be deceit, and there is not one of the thirty, nor in the whole book, that doth plainly witness to your way of teaching: but the whole Scriptures are against you, and all that teach for hire, and denies the immediate call, and the word of the Lord coming to you, *Jer.* 23. 21, 32. And you ask why the Apostle wrote to the *Hebrews* to teach them, if that were the meaning that no man should teach their neighbour. I answer, To draw them to the teaching of Christ, as is plain, when he tells them of a growth that need no man to teach them: and though he say, You have need that one teach you again, which is the first principle of the Oracles of God, doth he say this to continue them in a need of that, (as you would infer) or to shame them, that they were not yet grown up to the teachings of God, *Heb.* 6. 1. and out of mans teachings towards perfection?

And whereas you alledge the exhortation of the Apostles, we own it, which was to draw up to the light and teaching, as is plain in their exhorting them to wait for the appearing of Christ, who was their light, and life, *Col* 3. 4.

And whereas you say, You press all to struggle after that perfection they do not yet enjoy: now how this agrees with your saying they shall never be perfect while they live, and what encouragement you give them to struggle is evident, who tells them they must struggle, but never prevail while they live. And here you are found to be the jugler you speak of, whose teaching is yea, and nay.

And whereas you charge me with casting dirt upon the Scriptures, because I say the Holy Ghost did not put it into Chapters and Verses, but the hireling Priests to trade withall: Here you appear to be false accusers, and the railers and liars you speak on: for I have not spoken one word against the Scriptures, but own them, as the Holy Ghost gave them forth.

The thirteenth *Position, That the Scriptures are not the word of God, but a Declaration of the condition of them that spoke them forth.* And in your Reply you alledg many Scriptures, but not one that speaks of a written word, or that the letter is the word, but that it is a Declaration is plain, as *Luk.* 1. 1. 1 Jo. 1. 3. and divers other places, where they that had the word in them, declared it in writings to others, *Gal.* 2. 10.

And whereas you say, The seed is the word; it's true, but that seed is not the letter, nor can any sow that seed, but where Christ is revealed in them. And you argue carnally, and say, Can the devil take

Christ out of their hearts? I answer, Where the devil is received in, there Christ departs, and in that sence may be said to be taken away; but if you minde the words that follow, (*Least they should believe and be saved*) it will appear to be the seed of Christ, for in what else could they believe to salvation, but in Christ? and this seed is not the letter, as you would prove it to be: and for that place, 1 *Thess.* 2. 13. Where it is said, *That which the Saints heard of the Apostles, was not the words of man*: I answer, It's true, and that word was Christ the word of faith, as is plain, *Rom.* 10. 6, 7, 8. neither can you prove that ever the Apostles preached any other word, but Christ, *Gal.* 1.

And whereas you say, there are two words of God, an essential and a declarative word, which is your own language, but the Scripture speaks no such words.

And whereas you accuse us to destroy the Scriptures Divinity and Authority; but is this to destroy their Authority, when we say, They were spoken forth by the Holy Ghost, which was in them that spoke them forth? and ye would make people believe the letter to be the foundation of the Saints, and hath the Authority over the Soul: and here you deny Christ, to establish the letter in his stead, who is the foundation of Saints, and hath the Authority of Souls; for they who preached Christ the foundation, denied themselves to preach the letter; but your ministration is of the letter, who knows no other word, but what you read in books. And this is your foundation you stand on, and here it's tried, and by which you get your living in the world, and here you deny Christ, for the letter is not Christ.

And whereas you talk of the commands of God, but his commands you know not, who have them to seek in the letter, for his commands is in Spirit, and ever was, and yet this doth not destroy the Scriptures, but witness the same Spirit that gave them forth, and that which the Saints spoke was the word of the Lord, and not the letter, according to their several measures and conditions.

And whereas you accuse me to say that the words which the Prophets spoke was Christ, wherein your deceit appears to all that read my words, for I do not say their words were Christ, but that Spirit by which they spoke was the spirit of Christ. And this is that which I spoke of, which came to the Prophets, which you denie to be Christ, and therewith the life of Christ and the Apostles, you are judged all out of truth, and there your deceit, and blindness, and slanders, are laid open for every spiritual eye to see.

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The fourteenth *Poſition, That the Spirits are not to be tried by Scriptures.* And here becauſe I ſay that the infallible Spirit, which is the original of all Scriptures, is the trial of all Spirits, from thence you argue, that I ſet the mind & will of the Spirit, in oppoſition to the ſpirit, which is falſe: for I ſet the Spirit of God, in whom it is in oppoſition to all deceitful Spirits: for ſo the Apoſtle bids them, who had the Spirit of God, trie the deceitful Spirits, : and this was not ſpoken to them, who were guided by the Spirit of the world; for ſuch cannot trie the Spirits, neither with the letter nor without it, as I have formerly proved; neither did Chriſt ſend them to trie his Spirit; when he bad them, *Search the Scriptures*: nor did the *Bereans* trie the Spirit of Chriſt, but ſearched the words which *Paul* ſpoke from thoſe Scriptures that declared of Chriſt. And here by the viſible eye they tried viſible words: but the Spirit of God is inviſible, and cannot be tried by any, but thoſe who have it, and are guided by it. And you that would make people believe, that all that can read the letter, can trie the Spirit of God, would ſet up carnal judges over the Spirit of God: when the Scripture ſaith, *The natural man underſtands not the things of God*: and you confeſs the eternal Spirit to be the trier of Spirits, though formerly you ſeemed to denie it: but ſay your queſtion is, what the Saints had to trie the Spirits by. I anſwer, By the ſame ſpirit by which they are ſanctified, and prove in Scripture where the Saints are commanded to trie the ſpirits by any other things, and here ſee your confuſion; for the letter is dead, and ſpeaks nothing: for the Apoſtles ſaid, *They ſerved God in the newneſſe of life, and not in the oldneſs of the letter*: and if any man read this letter, and not by the ſame ſpirit that gave it forth, he is not able to judge of it, but wreſts it as you do for your ſeveral ends: and if any man read it by the ſame ſpirit that gave it forth, it is the Spirit that judged of the letter, and not the letter of the Spirit.

And whereas you talk of trying the doctrines of men by the Scriptures: it is true they that have had the ſpirit of God in all ages, have made uſe of the letter, againſt the deceitful doctrines, as we do at this day, and yet this letter is not the judge of the ſpirit of God in them, for this were to ſet the letter above the ſpirit.

And whereas you accuſe us to exclude the Scriptures, becauſe we ſay the Holy Ghoſt is the original of them, which ſlander is falſe, for hereby we confeſs and own the Scripture to be given forth by the holy Ghoſt.

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And whereas you ſay the light, which a ſpiritual man hath, is a Scripture-light; I anſwer, a ſpiritual mans light, is the light of Chriſt, and is infallible, and cannot be altered; and therefore all that are guided by it are one, where there is no diſputes nor janglings; but you that have your light from what you gather out of the letter, are confuſed amongſt your ſelves adding to it your own meanings, for your own ends, and do not ſpeak one and the ſame things, but every man according to his imaginations of the letter, ſo he judgeth, and ſo he worſhippeth, and here are you Teachers of the world divided in your ſeveral judgments, and your ſeveral worſhips. And thus you are putting meanings upon *Paul*'s words, where he ſaith, *He is preſent in Spirit*, which you go about to denie by your meanings, and ſo would make *Paul* a lyar like your ſelves; but they who believe your wreſtings before *Paul*'s words. are blind like you: and ſo with the Apoſtles light, you are all judged, and ſo the blind leads the blind. And becauſe I ſay the ſpirit of God was the triet of ſpirits before the letter was, therefore you would make people believe, that I hold forth that the Word is not to be regarded, nor the Law looked upon, nor the Scripture heeded: and when you have thus falſlie ſlandered, you ſay you leave the Reader to laugh at it: it ſhews that light ſpirit rules in you, but whilſt you are thus in your laughter, and perſwading others to laugh alſo, all that fear God may mourn to ſee your doctrine, to ſee you Profeſs the name of the Lord who is holy, and you to gather up ſuch filthie conſequences as theſe; to ſlander the truth withall, and when you have done, make it a matter of laughter: but the day is at hand, when your laughter ſhall be turned into howling and weeping, and then wo unto you, and thoſe that laugh with you. And for what I ſaid of your ſeveral judgments, and worſhips, and imagined Gods, according to your ſeveral judgments, it is true, as all that take notice of you and your diviſions through the whole Nation may witneſs vvith me, for the true God is but one, and his vvorſhip one.

And vvheras you ſay you hold the head, the Lord Jeſus, it is falſe; for they vvho hold him for their head, the Lord and Maſter, denied to be called Maſters themſelves amongſt the Saints, or of the vvorld, but ovvned one Maſter, vvhich is the Head, vvhich is Chriſt, and they vvere all brethren, neither did they exerciſe authority one over another, as the heathen do, neither vvere they bovved to, and vvorſhipt vvith cap and knee, as you are, and do to others, for they had one Maſter, vvhom they vvorſhipped & bovved their knee to, vvhich vvas

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ſpiritual, in whom they believed, which faith they had not in reſpect of perſons, but you are enemies to that faith, neither can you believe, *who receive honour one of another.* John 5. 44. and here you hold not the Head the Lord, but walk as Lords your ſelves amongſt your hearers, which *Peter* and *Paul* never did, whoſe conditions you talk ſo much on: and this is not my venom, but a true witneſs againſt your unrighteous practice.

And whereas you talk of things hard to be underſtood in the Scriptures, which the unſtable and unlearned wreſt: It is true, and you are thoſe unlearned, who were never taught of God, nor heard his voice, but reproach them that have, and you are they who wreſt theſe Scriptures to your own deſtruction, and not rightly underſtanding them, cannot diſcover every Spirit: nay, you are ſo blind, that you cannot diſcover that ſpirit in you that acts you in covetouſneſs, pride, ſlander, envie and perſecution, is the ſpirit of the devil: and that ſpirit that acts you to plead for ſin while men live, to be the ſpirit of the man of ſin: and though you talk of the *word* that *is ſweeter than the hony and the hony combe*, and ſo have ſtoln *Davids* words, yet that word you know not, nor that ſweetneſs of it, who deny the word of the Lord coming to you, and know no word but the letter; for that word which *David* ſpeaks of, was within him, and not without him, which word I witneſs, and its ſweetneſs.

And whereas you charge me to ſet a gloſs upon that Scripture, *Iſa.* 8. 20. *To the Law and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them:* and becauſe I ſay, *The Law of God in the new Covenant is written in the hearts of men*, which is plain in the Scriptures, *Heb.* 8. 10. Therefore you ſay, I overturn all Scripture, ſo that for me to ſpeak Scripture, and witneſs the promiſe of God in the new Covenant, and the end of the old, by your deceit you would make it to overturn Scripture, and you ſay it hath reference to the Law written in tables of ſtone: it's true, and that was in the old Covenant, a type of the new, and of that Law that ſhould be written in mens hearts in the new Covenant, & you that would deny the new Covenant to eſtabliſh the old, make it appear that you are blind and ignorant of that Covenant, and that pure Law, which is within written by the Lord in the heart, & are in your own righteouſneſs & Covenant of works, and ſo have no light in you, whoſe light and Law is without, and all that are ſpiritual againſt you, who ſaies here, I overturn all Scriptures, who witneſs

neſs the Scriptures fulfilled, and as for *John Gilpin*, whom you ſay is delivered out of the ſnares of the devil, and would make him a ſtumbling-block to the truth, his practice ſince hath ſhewed how he hath been delivered out of the ſnares of the devil, and the judgement of God hath overtaken him: and whether they conſulted with *John Gilpin* againſt Chriſt, who cauſed his book to be printed over again, and framed it at the firſt, the truth may eaſily judge, and their reward ſhall be according to their works.

To your fifteenth *Poſition*, *That there ought to be no ſence, meaning, or expoſition given, or ſtudying of the Scripture.* And in your Reply you ſay, The Scriptures are in ſome places given out darkly, and when you have done, you ſay, it is from the darkneſs that lies on the ſpirits of the Saints. Here is your confuſion and darkneſs; and for the key of *David* you ſpeak on, it is not committed into the hands of any hirelings as you are, nor ever was, but where Chriſt is, and ſuch live the life of the Scriptures, and ſo open them in their converſation, as well as words: and till your lives witneſs what you preach, you ſhut them to others, and not open them. And how long your generation have been about opening them, all may ſee, and yet they are ſhut from your ſelves, and you cannot agree about them, and then how will you open them to others? but who waits for that Spirit that gave them forth, ſhall not need you and your openings, but by that Spirit will deny you and your openings, and with that Spirit judge you all, and the blindneſs of you hearers: your own practice ſhews what openers you are; for they are a book ſealed to your wiſdom and carnal learning. Therefore let them alone as they are, for they are of no private interpretation, nor are they committed to you to open, nor doth any Scripture you alledge prove any ſuch thing.

And whereas you ſay you have the infallible ſpirit dewlling in you; I anſwer. Where that Spirit is, it is one, and admits of no diſputes and janglings; but ſpeaks one and the ſame thing in all that have it in their meaſure: but your diviſions amongſt your ſelves witneſs what Spirit acts in you, and your pride, covetouſneſs, and conformities to the world: for that ſpirit, which is infallible, leads out of the world, and faſhions of it, and conforms to Chriſt: and they who judge by that Spirit, deny the wiſdom and learning of the world, or to enrich themſelves by it.

The fourteenth *Poſition*: *They cry down baptiſm with Water and the Lords Supper, as being but types and ſhadows, ceaſing upon the*

appearance of Christ in them. And in your Reply you quarrel that I should say, *Paul* knew what he said when he said, *Christ sent me not to baptize, but to preach,* 1 Cor. 1. 17. and you say, This is to heap sin upon *Peter* and the rest of the Apostles: but that *Paul* by speaking the truth, or I by speaking it after him, doth thereby heap sin upon *Peter*, is a strange inference, but it is like the rest: for there is no truth that I speak, but you can inferre a slander from it, and how many times in your book have you slandered me for speaking plain Scripture? but it is to manifest you to be what you are.

And whereas you say we cry down Baptisme and the Lords Supper: It is false, for the baptism of *John* we own, which is with water, and the baptism of Christ with the holy Ghost and fire we own, and the Supper of the Lord we ovvn, and our faith feeds upon him, and the eating of his flesh, and drinking of his blood is our life, *John* 6. 53, 54. and vve denie your faith, vvhich you say is nourished by bread & vvine vvhich is carnal: and your sprinkling of Infants vve denie, vvhich you say, You can clear up to be an Ordinance of Christ, but doth not, nor can do it.

The seventeenth *Position, That there is no mediate Call of the Ministery.* And you say, I condradict my self, because I say, That the ordaining of Elders, by the direction of the spirit of God, vvas not by man; vvhich I again affirm, That it vvas not by man, nor of man, nor any created power: but by the spirit of God in the Apostles, vvhich did impower them vvith the gift of the holy Ghost, to them vvho vvere ordained, and this vvas not of man, but of God.

And vvhereas you vvould prove your mediate call from this, it will not serve your turn, who are either called by the cursed Bishops, or by earthlie Magistrates, or else you call one another by your own wills, but no appointment of God, nor gift of the holy Ghost is witnessed amongst you;

And whereas you denie that the late commission did ever pretend to put any in the Office of a Minister, here all the North may witness against you, that you care not what you say to excuse your selves and accuse others, though never so false. Did not you and those that were in commission call them before you, and examined and appointed whom you would, and denied whom you would at will and pleasure? And your partialitie in it, the North can witness: And now you deny it: be ashamed and confounded before all men, you shameless [illegible] this you may call railing, as you do the rest, where you are

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told of your deceit. And for your fiftie five proofs you tell of, which you say are not all answered: I answer, Those that might seem to make for your purpose are answered, and for many other you bring, they are so full against the end for which you alledge them, that they may answer themselves, before all that know any thing of Scriptures, and to their judgment I leave them, and shall not trouble my self or others, with things to so little purpose. And for your sending and proving your false accusations, under hand and seal, as you call it, here you shew what spirit acts in you, who pursue such unjust things with such eagerness, which none of the Saints of God ever did, but your reward shall be as your work is, and time shall clear the truth, when you have vented your envie.

Now to that you call our Principles.

And first, *Not to salute any*. And here you accuse us to deny high-way salutes, and when you have done, you say, High-way salutes is our known practice: but how doth this agree? honestie would never have accused us to deny what is our known practice, unless you could have proved, that we had denied to salute any, as you falsly accuse us: for the salutation of the Saints we own and practice, and deny your heathenish customes, that are used without the fear of God.

And whereas you bring the practice of some in the old Testament, to overturn the Commands of Christ in the new: I answer, No contrary practice of any, (though the best of Saints) can be a ground for me to break the Command of Christ: neither had they, whom you instance, as *Jacob* and *Abigal*, any command for what they did, to bow down, or fall to the ground: but rather did it out of fear and weakness. Now if any had alledged these to those whom Christ sent out, had that been a ground for them to have broken Christs Command, to follow their practice without command? and it is the same now. Christ who hath sent us forth, hath commanded us to deny your vain customs, and not to salute any by the way: and this we witness and practice whatever they did in the old time: and here we leave you who are in the world, to your traditions of the world & follow Christ and so witness against all the vanities out of which we are called. And for that place 2 *John* 10. which you would alledge to keep up the [illegible] customs which is clear against you, for the Apostle there commands, *Not to bid God speed to any transgressor, that doth not abide*

bide in the doctrine of Christ, and who hath not the Father and the Son; for if they bade God ſpeed to any of them, they were partakers of their evill deeds. Now they who fear God, had need take heed whom they bid God ſpeed to, for few are found who have in them the Father and the Son, and are no tranſgreſſors, and now how this makes for your God ſpeed to all, any that fear God may ſee, and be warned of your deceit, leſt they partake of other mens evill deeds. And ſo it's plain the Saints were forbidden to ſalute any but Saints, though you call it *Publican*-like.

And whereas you ſay in *Mat.* 5. 37. is a command *to ſalute all*; I anſwer, If that was ſo as you ſpeak, A general command to ſalute all, then doth Chriſt contradict himſelf, when he commands, *Not to ſalute any by the way*: and ſo you will make Chriſt yea and nay; but it is plain that Chriſt is there exhorting to love, and not to ſalutation, wherein he would have them to exceed the Heathen. who ſhewed their partiallity in ſaluting their friends onely, which was a token of their love to be partial, but if this were a command of Chriſt, To ſalute all, & binding to them who had received a command to the contrary (which we witneſs) then thoſe, who obeyed his Command, *Not to ſalute any*, Luke, 10. 4. was guilty of the breach of it, which to affirm, was to make Chriſt ſay and unſay: and beſides, there is not a word in it of ſaluting by the way, which is the thing you are to prove, which we ſay, We are forbidden.

And whereas you ſay, You ſalute the poor as well as the rich; here let your practice witneſs againſt you, who bow to the rich with cap and knee, and worſhip them, and call them Maſters, but do you ſo to the poor? and here you are the heathen. And becauſe I ſay, What we do, we do it not for the commands that were given to others, but by his command to us, by whom we are ſent forth; and this you ſay is a myſtery of iniquity, and utterly to ſhake off the authority of the word, and you boaſt much of a great advantage you have got by theſe words: but you ſee not your own blindneſs, which is apparent, for you ſay, This was a particular command; now inſtance in Scripture, where any Saint did take up any particular command by imitation, but every particular Saint had his particular command from God, which he was to obey; and if all the particular commands that was given to the Saints in Scripture be binding to us in this generation, then why do not you obſerve them? as *Iſaiah* went three yeers naked, why do not you do ſo? and why are not you without money, braſs, two coats and ſhooes, and many ſuch like commands?

mands? And now what doth all your Scriptures prove? It is true, what is written, is for our learning, that as they waited upon God for their commands what to do, and did obey, so we should do likewise, and the disobedient should warn us not to disobey, *Mat.* 15. 9. *Isa.* 29. 13. And thus you have laid open your selves to be ignorant of the word of God and his commands to you, and all your obedience is imagination and tradition, and so in vain you worship: And because I say, If we were commanded to forbear wearing shoes, we should be made willing to obey in that, as well as in other things, which we are not commanded: and you say, This is to cast off the yoke of Christ & break his bonds asunder: now if our willingness to obey his commands be to cast off his yoke, let the wise judge, and here your charge shall appear to all to be false; for to obey the commands of Christ, is not to deny the authority of the Scripture, (as you would slander us) but it establishes the Scriptures authority, for herein we witness the same obedience, and the same commanding power with all Saints; and you reckon up many that have been made signes and wonders to this generation, as some have gone naked, and the like. *Isa.* 8. 18. which you would cast upon the truth, to make it odious to people: and you bring many Scriptures, and wrest them to your own ends: to which I answer, The command of God to them that know him, is of more force to bind them to obey, than your subtil arguings and wrestings to disobey, and had you lived in the times of the Prophets, you would have reproached them, for obeying and being made signes in the same things, as *Isa.* 20. and others in other things, which your generation then counted madness, as you do now, and persecuted them for it, as you do now; but it is no wonder why you should thus reproach us for obeying God, when you are not afraid to contradict God himself in what he saith, and give him the lye; for when he saith? *My servant Isaiah hath walked naked and bare-foot*, Isa. 20. you go about to prove that he was not naked; and when God saith, *The Egyptians and the Ethiopians, shall be carried captive naked and bare-foot, even with their buttocks uncovered to their shame*, and you deny and say, they took but off their best apparel, and left them such as was necessary to cover their shame: & thus what God saith, you say the contrary, and go about to make him a lyar, and perswades people to believe your subtill imaginations before Gods plain words: and here you shew the serpent, who contraries God in all things, and ever did, and not onely

here

here, but in all your books, your reasoning and proving are for sin, and against plain Scripture, amd any that reads them may see that I speak the truth of you, though you may call it railing. And you bring 1 *Tim.* 2. 9. *That women adorn themselves in modest apparel and sobriety.* And this you bring to cast upon them that obey the commands of God, but you might use it nearer home amongst your own wives, who go in their hoods, vails and rings, which is forbidden, and is not modestie, but pride, but these whom you reproach, go in modest apparel, though some be made as signes to you, who live in pride: and this as done by a call from God, contrarie to their own wills; though you, who deny the word coming to you, be ignorant of it, as all the false Prophets ever were. And for that you cast upon *Thomas Holmes*, that he should say, That it was not he that went naked, but God; It is of the same root with the rest, and will not be believed by any but your own generation.

The second Principle, *Not giving any outward token of reverence to Magistrates, Parents, Masters, or any other.* To which I answer, Reverence and obedience to Magistrates, Parents, Masters, and others we own according to the Scriptures, but to bow down and worship the creature, which God hath forbidden, that we deny; and though you, who love greetings & bowings to you, would make people believe it's no sin, yet they that fear God and worship him alone, know it to be a sin; and *Mordecai* had rather die, and all the seed of the *Jews* be cut off than do it, though the King commanded it: and though you say, It's a ridiculous application of that command, *Thou shalt not bow down and worship*, yet the Apostle owns it, and saith, *If you respect persons you commit sin, and are convinced of the Law as transgressors*: now what Law do such transgress, if it be not this which conviniceth, *That no worship is to be given to any but God*, not to mens Persons? but these wrestings are as the rest, to incourage to do what God forbids; for Christ saith, *How can you believe, that receive honour one of another?* neither did he nor any of his ever respect mens persons, nor any that is in the faith of Christ, *James* 2. 1. but plainly forbids it, both Christ and the Apostles; which you plead for, and appear to be of a contrary spirit, for the Spirit of God, where it is, pleads for the worship of God alone, for he is no respecter of persons, nor any that is guided by his spirit: but they that are guided by the spirit of the world, pleads for the worlds worships and customs: and where the serpent is, he would

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be worſhipped; but the ſpirit of Chriſt where it is, keeps the creature upright to God, and not to bow to pride. And notwithſtanding your light and ſcornful words againſt *A. P.* for ſaying, there is a power without perſons, yet the Saints know that there is a power which is of God, to which they are ſubject for conſcience ſake, whether there be any perſons to execute that power or no: for many times the perſons, who ſhould have ſet up that power, which is of God, have ſet up their wills inſtead of it, and ſo have turned the edge of the ſword, (put into their hands) againſt them that do well, which is appointed by God for a terrour to evill doers, *Rom.* 13. 3. and when ſuch perſons have ruled, God hath ſent his ſervants to witneſs againſt the perſon and his practice, but the power they are ſtill ſubject to for conſcience ſake, which is one, and is not changed nor corrupted, though the perſon be: for it remains, and is one with that in the conſcience, and that in the conſcience owns, and honors it wherever it is, & ſo in ſetting up that power, which is of God, is the perſon honored, (in the ſight of all that fear God) and not in ſetting up himſelf: but you, who look upon the perſon as your rule, and not the power, change as mens mindes change, and ſuch will be of the ſame mind with the powers of the earth, turn what way they will, and by theſe the Saints, who are faithful to God and his power, have alwaies ſuffered, but theſe will never ſuffer for any truth.

The third Principle, *That no man muſt have the title of Maſter*, which is falſe, for Maſters and ſervants we own, but to call any Maſter out of a flattering title, or for his riches, or his pride or greatneſs, this we deny, being expreſsly forbidden of Chriſt, both in us, and in the Scriptures.

And whereas you ſay, You have brought at leaſt ten Scriptures out of the new Teſtament to prove calling men Maſters; I ſay you cannot inſtance one Scripture without wreſting, that ever commands it after Chriſt forbad it; but here as in the reſt of your book, you would turn the Scriptures againſt the plain commands of Chriſt, to maintain your pride, and here you are diſcovered to be the Miniſters of Antichriſt, and pleads for his kingdom, and worſhips, againſt Chriſt and his commands. And for the four things you ſay We charge upon you, (*viz.*) 1. That ye love the higheſt places in the Synagogues. 2. That ye wear long robes. 3. Stand praying in the Synagogues. 4. That you preach for hire.

And whereas you ſay, You have proved theſe to be the proper guilt

of

of the Pharisees; I answer, There are many more may be added to them, which were marks of false teachers, which you practice, and then what difference of the Pharisees and you? for one spirit acts to one and the same things in you both, and one spirit of Christ witnesseth against you both, to be in one condemnation. And for other things you say we charge you with, as going to Universities, using an hour-glass, preaching upon a text, not using the language of the Scriptures in Thouing a particular, running to the powers of the world to protect you: Now are not these things true of you? and then what need I say any more to them? And as for stealing the word from your neighbour, what word have you else but what you steal, who denies the word of the Lord coming to you, and the immediate call, & scorns it in them who witness it? which none ever did but the false Prophets, who stole the word from the true Prophets: and here your own mouths shall witness to what I say, in the sight of all men: and for the pure language you speak of is not Thou and Thee; I answer, The Scripture-language is the pure language, given out by the pure Spirit, though *Babylon* hath another language of it's own, and denies the Scriptures, but that language is confusion. and here are you, who *Ye* one, and *Thou* another, but the Scripture-language you own not.

And now to that you call our Practices.

The first Practice, *Quaking*, and here you adde, *grovelling on the ground, and foming at the mouth*, to be our Practice: and to prove this, you bring *John Gilpin*, and *William More*, Priest of *Kellit*. I answer, Your witnesses are suitable to your slander; but all that ever have been at our meetings, yea, those of your own, that have come to spie, shall witness against *Gilpin*, and *William More*, and you, that those are not our Practice, and the whole country shall more and more see into your lying slanders.

And whereas you say, *Quaking is our great perfection*; It's false, for Christ is our perfection, though quaking and trembling, we own to be a condition the Saints passed through, as is plain in Scripture, else should we deny the Scripture as you do, though you use it as a name of reproach.

The slanders of *William* may easily be disproved by what follows.

I *Jane Withers* was moved of the Lord to go to the Steeple-house of *Kellit*, to speak [illegible] *Thou are the beast*

that

that all the world worships and wanders after: the plagues of God must be poured upon thee. When these words came to me, the power of the Lord seized upon me; but the deceit prevailed so over me, that I did not obey at the first movings; but the power of the Lord so seized on me again, that I was bound about my body above the middle, as if I had been bound with chains, and it was said to me, *That if I went not I should repent it, and he should know it*; and in the afternoon I was forced to go, and as I went in at the door, I should have said, *The plagues of God must be poured upon thee*, but I did not speak the words then; and then the power of the Lord came upon me: but in that Priest *Moor* sayes, I was in a trance, it is a lye, for I was as sensible all the while as ever I was; and for foming at the mouth I did not, that is a lye; but for the working of the power of the Lord in my body I deny not; and two of the Priests own hearers, which were close by me, we sent for, hearing this lying slander was sent to be printed, being examined whether or no they saw her fome at the mouth, the one of them did affirm that it was a lye, and she laid me on her lap; and the other said, She saw no such thing; but the Priest went his way, and I went after him, & then I spoke the words that was commanded, and as soon as I had spoken them, the power ceased; and the maid that *Moor* sent to *George Fox*, which carried the lyes to him, one of the women, *Annes Clapin*, one of his hearers, said she was a lyar, and it did not matter what she said: & this is *Moor*'s ground to write his letter upon to the Priest of *Newcastle*, and they put it in print, to minister forth his lyes, that their folly might be made manifest to all the Country, and truth confirmed, and the deceit trodden upon. And *Moor* which sent his lying wench, as his own hearers calls her, she came to me three times to *Robert Wither*'s, and she scoft, and she was asked if Christ taught her to scoff, and she said, He did teach her to scoff; and before her face it was written down, and she was denied to talk of the Scriptures that is a scoffer. And the lyar would have known what Scripture there had been, for foming at the mouth, and whereever did he read of any such, unless it were such that were possessed with the devil, she said he denied that any of theirs did, till *Iane Withers* was pointed out, and then she said he confessed it.

Oh thou lyar and slanderer, God will make thee an example to all lyars, and they that witness for *Iane Withers*, which are of the Priests own hearers; some will witness against thee to be a lyar, and one that matters not what thou speakest; and before *James*'s face, she

will

was proved a slanderer and a lyar, and lying is a sin, and he denies it; and to say he confessed that *Jane Withers* fomed at the mouth, is a lye, and many will witness against it. And here thou *Moor* that art for the lake, who fathers lyes, thy own hearers will witness against thee.

And whereas you say she asked him if lying was a sin, here in this you are proved to be lying and sinning, and so with the just you lyars are judged, and condemned for the lake eternally, though you may think a while to please the world. But Oh thou Harlot, thy wo and misery is coming.

Some Scriptures given forth about *travelling*, as *I said, I will cry as a travelling woman*, Isa. 42. 14 Isa 63. 1. *travelling in the greatness of his strength*. Rom. 8. 22. *travelleth in pain together*. Micah. 4 3. *She which travelleth hath brought forth*, Isa. 21. 3. *as the pangs on a woman in travell*; Habakkuk, *whose belly trembled*.

And here *Moor* and his messenger seems to be ignorant of the Letter, and wonders which are to perish. And the Priests of Newcastle, which said they could not but smile at *James Nayler*, hath declared themselves to be the mockers that should come in the last time: & the maid, which they printed her lyes, said that Christ taught her to scoff, before many witnesses. And here they shew what generation they are on; like Priest, like people: for they who dwell in the Truth can scarcely pass up and down, for your scoffing generation; but to us your reproaches are great riches, and knowing that you and your generation is for condemnation, which stumble at the light.

The second Practice, *Railing*, and you instance these words, *Thou art damned, and I see the devil in thy face*; and this you say is the first salute to all we meet with: to which I answer, Thousands in the Country shall witness you false accusers, which we have met with, past by and spoke not one word to them: but you are shameless, and care not what you say against us; and for words, which have been spoken to some of you, which you call railing, you will finde them one day to be no railings, but the language of the Spirit upon the head of the man, of sin in you, though for the present you will not own them.

The third Practice, *Their pretending upon all occasion, to be [illegible] a special commission from God*. To this I answer, What have

you

you to do to speak of, or how can you judge of them that are sent by God, who deny the immediate call, and scorns it, and knows it not? can you judge of that you know not, who knows not the word of God nor his call?

And whereas you say, *I knew not the things in particular, and yet I take the boldness to call them lyes*; I answer, Your words are false; for I say, I knew not the things in particular, and therefore could say little; but finding your book stuft with lyes and untruths, gave me cause to see many of these to be like the rest, which is not to call them lyes as you say, and now judge of your own conscience as you say. And for denying that any that were before the Magistrates were invited to any of your houses, are not my words; but the words of one who was before the Magistrates, as wil appear in the margent, though you so rashly cast it upon me; and here it may be seen who it is that rusheth upon a lye, which you charge me to do, but are found the lyars your selves: neither did you invite any of them which were called befor the Magistrates, as appears both by their own witness, & your own confession, for you say it was *Tho. Tayler* you invited, who was not then called before the Magistrates, nor imprisoned. And you that call it immodest for the Saints to greet one another with a kiss, and would slander by it, may as well accuse the Apostle for immodest, who exhorteth the Saints to it: and was this the thing you kept so close, when you said, (*to say no more?*) It seemed by those words to have been some hainous thing, and not the Apostles exhortation, and Saints practice, but you want matter to accuse of. And for what *Wallis* said, there was witness enough; and all your fending and proving cannot stop the truth. but make your deceit more appear. And for your reasō you shew, why you called your [illegible] *The Perfect pharisee*; and you say, *That title is most properly applied to us*; I answer, It's most properly applied to them who are found to walk in the steps of the *Pharisees*, and whether that be us or you, let your practices judge, and all that see us, and all your practice shall witness with me, that I have not wronged or belyed you, as you would make people believe, but let any honest heart, who reads both our books judge betwixt us, who are the slanderers, lyars and railers, which you would cast upon me, but the thing is evident to all, & you cannot be hid, who have nothing to judge withall, and it is of God to discover you to all, that you may deceive no longer. Blessed be our God who is revealing the man of sin, who hath acted in a mysterie, and [illegible]

 verb.

vering his people from your mouths, and redeeming them to himself, who is holy: praised be to our God for ever, and let all the children of light praise him for ever.

And if any scruple why the servants of God should be made signs and wonders to this generation, I refer them, for satisfaction, to a printed paper, called *A Wo to Kendal in the County of Westmorland*; in which you shall finde the dear servants of God made signs and wonders, to the generation of the wicked then, and confounding the serpents wisdom, acting strange things by the immediate commands of God, into which the wisdom of the world could never enter.

God hath made as many signs among you, as to go naked in your Steeple-houses, in your markets, in your streets, as many in the Northern parts, which is a figure to you of all your nakedness.

Priests, in your first page, you say, *It is their greatest work to deny his righteousness fulfilled in his person, to be imputed to you for your justification.*

Reply. What righteousness is there imputed to the workers of iniquity, which are cursed? the righteousness of Christ we own, which he fulfilled in his own person, who is the Lord our righteousness, & we through him are become the righteousness of God, and from this you Priests are shut out, who would do as your fathers did, who persecuted the Lord of glory; and I charge you here in the presence of the living God to bolyare; for what Christ fulfilled and came to fulfil, we own, which Christ is the same yesterday, to day, and for ever: and the same Ministery, and the same immediate call we witness, and have all the Prophets, Apostles, and Christ the corner-stone to witness us in the same; and all your debates, and all your weapons you strike with against the truth, cannot confirm us, and establish the innocent, and confirm the truth against all you opposers.

Priests, you are speaking of *faith being swallowed up in vision.*

I charge you to shew such an expression in Scripture among all the Saints which was in faith.

Priests, whereas you say, *That George Fox called Mr. Nichols hypocrite in Carlile, though he never saw his face.*

Here I charge you all Priests to be confused. And you say, *How doth this bottom upon Christ, who gave it to none, but to such as they had a particular knowledge of?* Here I charge you to be contrary to Christ, contrary to the Apostles, for Christ said, *Judge not*

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according to outward appearance as the Phariſees did. And here I prove you to be *Phariſees:* and the Apoſtles ſaid, *He was preſent in Spirit, beholding the order of the Saints*, though he never ſaw their faces: and here I judge with the Spirits of the Apoſtles, to be out of their life. And you ſay, *That Chriſt gave that title as hypocrite to Herod, and the teachers of falſe doctrine.* Now to you I ſpeak: The Scripture it ſelf, and Chriſts words in it, ſhall be your judge to be in the ſteps of the *Phariſees* and falſe Teachers, and in the nature of *Herod*, which are called of men Maſters, as the hypocrites were; and hath the chief places in the aſſemblies, and ſtand praying in the Synagogues, which are painted with the Prophets, Chriſts & the Apoſtles words, as your fathers were with the Prophets words, laying heavy burdens upon the people, as ſome of your fellow-Prieſts have impriſoned ſome, becauſe they would not pay Tythes, which are pretended teachers: and here you are under the wo which Chriſt pronounced againſt your fathers, as you may read *Mat.* 23. and ſo with all the children of the light you are judged, and with the light of Chriſt you are condemned to be out of his doctrine eternally, and for condemnation of old with the light, which gad in the way of *Cain*, and after the error of *Balaam*, who received gifts and rewards. You are caſting out your lyes and ſlanders upon the innocent, but with the light of Chriſt, they are for eternal condemnation, and you that act them, to that in all your conſciences I ſpeak, which ſhall witneſs it eternally, and condemn all you that are acquainted with lyes and ſlanders, for the book of conſcience is opened.

Prieſts, you ſay, *Paul diſclaims all equality with God*, in your one and twentieth page. Here I charge you to be lyars in the preſence of the living God: *Paul* ſaith, *Let the mind be in you which was alſo in Chriſt Jeſus, who being in the form of God thought it no robbery to be equal with God, yet made himſelf of no reputation*, &c. Phil. 2. 5, 6, 7.

Prieſts, and whereas you ſay, *The light which is by Chriſt, is the light of the firſt Covenant.*

Rep. Chriſt Jeſus ſaith, *He is the light of the world, and doth enlighten every one that comes into the world*: and the Prophet ſaid, *God would give him for a Covenant, a light to the Gentiles*: and here let the Scripture judge thee to be out of the light, that ſtumbles at the light and the Covenant.

And whereas you would have *James Nayler* confeſs *George* to be

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the adopted Son of God, what Son was that that was revealed in the Apostles? but the confessing of the Son of God vexeth you, and shews you had not life, for you that have not the Son of God, have not life: Christ saith, *He is that true light that enlightens every one that comes into the world*: and your answer is, *This light is not Christs will*; and here you blasphemously declare your selves to say, The light of Christ is not his will; when Christ sayes, *I am the light that enlightens every one that comes into the world*, him that hates it shall be his condemnation; and here you shew you are in darkness that stumbles at the light, and your darkness cannot comprehend it.

Priests, you say, *The light of Christ is not a knowledge of Christ as Mediator*. Here again I charge you to be lyars in the presence of the living God: whoever comes to know Christ as a Mediator, is with the light of Christ, which hath enlightned him, and here again I charge you to be stumblers at the light.

And whereas you speak in your seven and thirtieth page, of *a natural light*, and so blaspheming the light of Christ, but with that light ye shall be condemned, before you know the Gospel.

To Priests, in your sixtieth page you say, *Christ did not give a saving light to every man.*

Rep. Christ the Saviour saith, *He enlightens every one that comes into the world, and he that walks in the light, shall have the light of life, and not walk in darkness, and as many as believes in him, and receives him, to them gave he power to become the Sons of God*: but you which stumbles at the light of Christ and hate it, shall be your eternal condemnation, and all your profession to be air, and winde, and empty, and shews you do not believe in the light of Christ, and so with the light you are condemned, and your mouthes stopped.

And whereas you [illegible] speaking of your *outward helps and discoveries*, or to help the light [illegible] Christ, here you declare your light to be darkness, for the visible doth not open the invisible, but the invisible the visible, *He that hath an ear to hear let him hear*: but I see you have none, that stumble at the light of Christ.

You speak of a Trinity, of sprinkling Infants, of merits, and of inherent righteousness. I command you to shew a word in Scripture that speaks of any of these words; you speak of a Moral Law, of the word essential or suggestion, shew forth where the Scripture speaks

ſpeake any ſuch words, ſo take the ſlander upon your ſelves where with you ſlander *George Fox*, as jugling, which he abhors, and your ſlander reacheth him not, and ſo find out theſe words in Scripture, elſe lay your hands on your mouths, & confeſs your ſelves to be jugglers to all the world, and let the Scripture it ſelf judge you, that teach, thoſe things there is no Scripture for, who ſaies it is your touch-ſtone and ſtanding oyle; and ſo the title of *Perfect Phariſee* ſhall ſtand to your ſelves, who would be juſtified in the ſight of man, ſo the beaſt ſhall be burned, and the falſe Prophet caſt into the lake of fire.

The thing that was ſeen concerning *New-caſtle*, all his pillars to be dry, and his trees to be bare, and much nakedneſs, that they have not ſcarcely the bark, but are as a wilderneſs where much winde and cold comes, where there muſt be much labour before the ground be brought into order; for it's a ſtony ground, and there is much bryers and thorns about her, and many trees have grown wilde long, and have ſcarce earth to cover their roots, but their roots are ſeen, & how they ſtand in the ſtones, and theſe trees bears no fruit, but bears moſs and much winde pierce thorow, and clatters them together, and makes the trees ſhake, but ſtill the roots are held amongſt the ſtones, and are bald and naked.

FINIS.